
THE
P R I N C I P L E S
OF THE
ENGLISH LANGUAGE.
VOL. II.

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THE
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OF THE
English Language
D I G E S T E D :

OR,
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REDUCED TO
A N A L O G Y.

By JAMES ELPHINSTON.

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THE
PRINCIPLES
OF THE
English Language



THE
PRINCIPLES
OF THE
ENGLISH LANGUAGE.

PART III.

OF SYNTAX, or the CONSTRUCTION OF
WORDS.

CHAPTER I.

Of ADJECTIVE.

§ I. *Its concord with substantive.*

ORTHOEPEY, Orthography and Etymology, having thus regularly prepared the materials of composition, it remains only to enquire how the various materials may be mutually combined into the most perfect structure.

Correspondent to the art of building ideas into thought, and thoughts into reasoning, must be that of framing words into a sentence, and sentences into discourse. An art so important, whatever we call

it, *construction* with the latins, or *syntax* with the greeks, claims doubtless the minutest enquiry into all the proprieties, nay possibilities of combination, that can affect every one of the parts of speech.

Syntax can in any tongue consist but of *concord* and *government*; or the mutual agreement of such parts as have a natural connexion, and the mutual dependance of those that occasionally act on each other.

Substantive and *adjective* being naturally inseparable (for a thing can no more exist without a quality, than a quality without a thing) or being indeed, like man and wife, but one, *must*, like them too, agree.

Ours happily can disagree but in number, and there only where the adjective also specifies number, whether in the idea, as do numerals definite and indefinite, or in the ending, as do only the two pronominals *this* and *that* in *these* and *those*; if we suppose Barbarity herself capable of saying *one things* or *a things*, *two thing* or *several thing*; *this things* or *that things*, *these thing* or *those thing*, &c. And surely no other can say what we so often see as well as hear, *these kind* of things, *those sort* of things, &c.

Yet is *one things* or *that things* no more barbarous, when *things* is used as a mere word, and so as a singular, of which we know the plural to be *thingses*, than *each several thing*, where *several* (for *separate*) becomes likewise a singular. But not again to mention the case in which any mere word or assemblage may prove a single subject or name, we may remember that in law-style, the plurals *summons* and *sessions*

sessions both become singular individuals, forming regular plurals weddable with any plural adjective; whereas the plurals *means*, *pains*, and *news*, with which may rank *amends*, become singular collectives that may be definitely or demonstratively specified by *this* or *that* as by *the*; but admitting hardly any other singular adjective, surely admit no plural one. For they are indeed but elliptical collectives, and, when the ellipse is supplied, recommence regular plurals. Thus is *a means*, a mere combination of *means*; *this pains*, *this* taking of *pains*; *that news*, *that* piece of *news*; *this amends*, *this* sort, *this* making of *amends*; &c.

On the other hand, we long since knew that like supplement removes the seeming incongruity between a plural adjective and a singular substantive in *many* people, *several* fish; *two* foot, *three* dozen, *four* peniworth, &c. for *many* members of the *people*, *several* kinds or particulars of *fish*, *two* lengths of a *foot*, *three* numbers of a *dozen*, *four* times a *peniworth*, &c. which equally accounts for *Samson's* (Judges xiv. 12, 13.) *thirty* change of *garments*; that is, *thirty* times a *change*, instead of *thirty* changes, like *Benjamin's* (Gen. xlv. 22.) *five* changes of *raiment*.

§ 2. Of article.

Our qualifiers are apt to introduce the things they qualify: english adjective therefore precedes its substantive. But peculiarly prepositive, and prepositive to other qualifiers, are numeral and pronominal adjectives.

In whethersoever of these classes we rank *the* and *a*, which assumes *n* to prevent the gape of vowels, they are the two principal introducers of noun, to which they are never subjoined. Well are they therefore named the *definite* and *indefinite articles*: for they articulate nouns, as consonants vowels, and are like them inseparable from their respective objects; which, while the former exhibits in either number as definite and ascertained, the latter only extracts one by one in a partitive indefinite manner; *the* pointing the identical thing or things, and *a* or *an* only any one of them. Thus *the king* or *the kings* specifies the particular king or kings, to whom there can be any allusion; or may be explained by a concomitant specification; as, *the king* of hearts, *the kings* of England; *the king* or *the kings* [who is or are] in question; or as, 1 Tim. i. 17. *Now unto the king eternal, immortal, invisible; the only wise God, be honor and glory, for ever and ever. Amen.* Whereas *a king* intimates only some or any king, without fixing any particular.

And here it may be observed, that though the article may or may not be repeated to different epithets of one subject, precision is apt to repeat it where the subjects differ, exprest or understood. Thus *the christian* and *the catholic king* may imply one or two persons; but *the christian* and *catholic king* only one. Yet, where the plural subject ascertains the diversity, the article is not repeated: we say therefore, *the most christian and catholic kings*, as we say, *the northern and southern hemispheres*.

So,

So, *Thou art the man*, the man in question; *thou art a man*, one of the species. *Show me the book*, which you know I mean; *show me a book*, what book you please. *Give me the answer*, the proper answer; *give me an answer*, of any kind.

Opposite as are thus the articles in their nature, the definite may be elegantly used for the indefinite, when pointing *any* particular object so restricted or explained, as still seeming to point *some* particular object. Thus *Pope*, in his *Essay on Criticism*:

631. But where's *the man*, *who* counsel can bestow,
Still pleas'd to teach, and yet not proud to know?

palpably preferable to *where's a man who* &c. expressive as this is of the same sentiment.

As *an* appears only before a vowel, it were tautological to add that it can appear before no consonant; had we not formerly seen it chosen, and did we not still see it affected before *h*, which being truly nothing, when not any thing, seemed no less nothing; when not nothing; but a real consonant, or breathing articulation. If therefore *an* heroe, *an* horse, &c. are no longer tolerable even in the solemn and singular stile, much less are they so in any other, for *a* heroe, *a* horse, &c. And if *an* claims now no place before an aspiration, still less can it any before a liquefaction, which is a vocal articulation; though here too it has been formerly seen: as in *an* year, *an* unicorn, or *such an one*, for *a* year, *a* unicorn, or *such a one*. Yet into the last phrase did it enter with title, when *one* was really what it appeared;

but where *an* could not continue, after *one* became what it now is, *won*.

It is almost needless to hint, that the definite article articulating a comparative or superlative, however this may resemble a substantive, considers always a substantive understood, whether any particular or the general *thing*: as *the* better, *the* best; *the* more, *the* most; &c.

As the articles must precede the nouns they articulate, so may they precede any noun not definite in its own nature, or that may be taken apart as an indefinite one of many.

Definite in their own nature are nouns appropriated to denominate a single individual, or an individual species, which is still a single individual: as *God*, *Christ*, *Cesar*; *man*, *wine*, *virtue*; which all admit the article in particular specification; as *the* God of all mercy, *the* Christ, *the* Cesar of all Cesars, *the* man of Ross, *the* wine of last year, or *last year's* wine; *the* virtue of a Scipio, or *a* Scipio's virtue: for so the article (we know) may be involved.

Possession rendering thus property definite, the article is no less virtually contained in the possessive pronominals: thus *whose* property, *my* property, &c. are indeed *the* property of *whom*, *the* property of *me*, &c. In the pronominal therefore Elegance will sometimes involve the pronoun, even when the antecedent to an explaining relative: as,

2 Cor. vii. 12. *Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong; but that*
our

our care for you in the sight of God might appear unto you.

Thus, *Milton*, *Paradise lost*,
v. 501. If ye be found obedient, and retain
Unalterably firm *his* love entire,
Whose progeny ye are——

So *Young* in his *Night-thoughts*:
Life rational subsists on higher food,
Triumphant in *his* beams *who* made the day.

And so the Liturgy, in the Collect for *Easter-Even*:

——for *his* merits *who* died and was buried, &c.
or in that for the third Sunday in Advent:

——an acceptable people in thy sight, *who* livest and reignest, &c.

Included is the article also in the demonstrative pronominals *this* and *that*, equivalent to *the—here*, and *the—there*; as *this* thing is *the* thing *here*, *that* thing, *the* thing *there*. The relative pronominal *which*, being equal to *the what*, can therefore no more admit the definite article which we formerly saw before it; as *St. James* ii. 7. *Do not they blaspheme that worthy name, by the which ye are called?* where the article is certainly no more needed than in

1 St. Peter iii. 18, 19. ——being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison.

Where the article then is virtually included, it cannot bear repetition: and as a noun cannot at once be definite and indefinite, so can it not at once admit both articles; nor consequently can the defi-

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nite article find place before any indefinite pronominal, such being itself an articulating and partitive specifier; as *any*, *no* (which is *not any*), &c.

If both articles specify, though oppositely, individuals; when only part of a thing is specified, neither can take place, at least without a partitive before it. Thus *wine* may signify either the species, or any part of it: as, *wine* is the juice of the grape, or the blood of the vine: and as, bring *wine*, or, bring some *wine*, where the ellipse, completely supplied, renders the sentence, *bring* some part of [the] *wine*; so that the species still was definitely articulated, and part of it only understood.

And thus it is that, while *a* or *an*, by being indefinite *one*, can have no plural, several indefinite ones can admit no article; coinciding therefore with the individuals collective, which, as such sufficiently definite, suppress the definite article. Thus, as *wine* may imply the whole or part of the species, so may *wines* collect all, or only extract some of the particular specieses: nor can ought but the concomitance make the distinction; for *the wine* or *the wines* must point to the wine or wines in question. So, *man*, meaning *man* in general, seldom indeed admitting the partitive idea, *men* may mean *men* in general: as,

St. Matthew v. 16. *Let your light so shine before men, that they may see your good works and glorify your father which (now who) is in heaven.* or some odd individuals: as,

Men there are, who do not obey that precept. and so, as we say, *man* is mortal, say we, *men* are mortal; as, he is a *man*, they are *men*; &c.

In

In idiomatical or proverbial phrases, where either article may be understood, neither can be expressed: as, *to go to school, to keep school, to bear rule, to make answer, &c. man by man, cheek by joll, hand to fist, word for word, orb within orb; from thing to thing, from head to foot, from hand to mouth; between man and man, between hawk and buzzard; man and boy, principal and interest. So, Diamond cut diamond. Cat after kind. Faint heart never won fair lady, &c.* As we distinguish these general expressions, *to go to school, &c.* from the particular *to go to a or the school*, so say we, *to take care, and, to have a care; &c.*

Nor with less elegance is the article understood, St. Matthew xxiv. 7. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in diverse places.*

I Cor. ii. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things which God hath prepared for them that love him.*

Ever and never may well suppress, as in some sort containing, the indefinite article:

Deut. iv. 33. *Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live?*

St. John vii. 46. *Never man spake like this man.*

§ 3. The order of adjectives.

When several adjectives of various classes precede one noun, article first puts all in motion: next moves a pronominal, followed perhaps by a numeral,

meral, which numbers the qualified thing : as *the men, the wise men, the seven wise men, the same seven wise men.*

The pronominal and numeral may indeed, like the cardinal and ordinal, mutually precede, but in different senses ; as *the other three things, and the three other things ; the first three things, and the three first things.* The *first three things, and the other three things,* combine the things by threes ; whereas the *three first things, and the three other things,* intimate only three things that chance to come first or remain.

If two adjectives, both virtually including the definite article, come together, a demonstrative or relative precedes a possessive pronominal : as,

1 Kings x. 8. *Happy are these thy servants.*

Jer. xxxi. 32. *which my covenant—*

Several qualifiers of the same class linkt to one subject may either precede or follow it : but of several it may be said, as of one, that when they follow the object, the qualification becomes more precise, being indeed a specification by ellipse of the relative pronoun or pronominal and substantive verb. Thus a *wise and wealthy man, or a man wise and wealthy,* that is, *a man who is wise and wealthy.*

When qualifiers are of different kinds, several in their order may precede the subject ; or, the introductory may lead, and the others follow : as *the three following words, or the three words following ; all imaginable happiness, or all happiness imaginable ; fully, all happiness that is imaginable, like the three words that are following.*

A poet

A poet sometimes prefixes one and subjoins another, even of the same kind: as says *Milton*, the *human face divine*; and after him *Young*, the *human soul divine*; so the former, *studious thoughts abstract*; in all which the same ellipse prevails.

But, when the qualifier is itself, or the qualifiers are themselves, followed by any qualification, comparison, or other connexion, the elliptic order alone can take place, and the object precede; that the substantive may not be parted from the adjective, nor the adjective from its other connexions: as, *a man wise* in an eminent degree; or, *a man* in an eminent degree *wise*: a transposition belonging rather to the adverb, which must precede the qualifier it measures; as *a man* eminently *wise*, scarce *wise* eminently. So, *a man wise, wealthy*, and consequently as *able* as *willing* to do good. Rare is the *man* so *valuable* as this, rare is the *man* so *valuable*; or, so *valuable* a *man* is rare.

Milton therefore, who said equally well, *Allegro*,
76. *Shallow* brooks, and rivers *wide*,
could only say, *P. L.*

v. 15.

Then with voice

Mild as when *Zephyrus* on *Flora* breaths—

Though numeral are still more naturally prepositive than qualifying adjectives, Poetry can transpose both, and for the very singularity sometimes prefers such transposition; as *toil enormous*, to *enormous toil*; so *sisters three*, to *three sisters*; &c.

The ordinal numbers introduce their subjects naturally, every one in its order: as, *the first book*.

But Form may transpose: as, *book the first*; and must in less familiar cases: as, *Lewis the fourteenth*, which Poetry will as naturally retranspose into *the fourteenth Lewis*.

Yet more necessarily prepositive than the definite, are the indefinite or partitive numerals: *a* or *an*, *any*, *some*, *many*, *few*, *no*; with the alternative singulars *whether*, *either* and *neither*, the coupler *both*, the general partitive *every* or *each*, and the general collective *all*; of which *a* or *an*, *whether*, *either* and *neither*, with *every* or *each*, like *one*, can only be singular, *few* only plural, with *both*, which combining *two*, the greeks pronounce of the *dual*, and embracing more than one, we allow of the *plural* number. The rest are singular or plural: nor can any of them ever be subjunctive, but *many*, *few*, *both*, and *all*. Thus *a* man, *an* odd man, *an* oddity; *either* man, *both* men; *every* or *each* man, *all* men; *few* men; *many* men, *many* a man; *any* man, *any* men; *some* man, *some* men; *no* man, *no* men; &c.

As we say *all men* for the whole species, so say we *all the men* for *all the men* in question; or may say both in contradistinction to *all women*, and *all the women*; as if elliptically for *all of the men*, or transpositively for *the men all*: so *all worlds*, *all the worlds*; *all the world*, or *the whole world*; *all Europe*, *all Britain*, *all London*, &c. but as *world*, *country*, *city*, and the like appellatives, require the article; so *propers*, as *Europe*, *Britain*, *London*, exclude it. Though we say therefore no more *all the Europe*, &c. than *all world*, &c. we can restrictively

tively or explanatorily talk of *all* the *Europe* that we know, &c. So *all* with the definite article restricts or specifies in the singular or plural a collective or abstract, and without it generalises in either number thus: *all* the joy, *all* the joys, that is or are meant, even that is or are possible; *all* joy, *all* joys unexplained and unrestricted, as if for *all* of joy, or *every* joy, like *all* manner of joy, for *every* manner of joy, &c.

The whole then, being equivalent to *all the*, becomes as often a definite pronominal, as *certain*, *several*, *diverse*, *sundry*, and *various*, become indefinite partitives, also, of the pronominal kind: as *the whole* man, *the whole* matter; so a *certain* person or thing, *certain* persons or things; *several*, *diverse*, *sundry*, or *various* persons or things.

Though *whole* for *total* be thus a singular pronominal, and thence prepositive, yet in its primitive sense of *entire* or *unbroken*, it may be either singular or plural, prepositive or subjunctive. *Certain*, in its original and precise application, is rather (yet not only) subjunctive; whence in its figurative and pronominal, it must prove prepositive. *Several*, with its three synonymies, may literally or definitely be prepositive as well as singular, but more naturally subjunctive, for the better distinction from the pronominal, which knows only the prepositive place. Thus *a whole number*, *whole numbers*; and *a number whole*, *numbers whole*: so *a certain thing*, which involves at once *a something* and *a thing certain*; *certain things*, and *things certain*; *a several* (or *separate*) *thing*, with *several things*,

things, involving in like manner *several* things and things *several*. So *lords* many, and *scholars* few, convey a definite, as *many* lords and *few* scholars an indefinite combination. In the same analogy do we say,

a substantive noun, or a noun substantive;

an active verb, or a verb active;

the present participle, or the participle present;

the military art, or the art military;

royal blood, or blood royal.

A like difference subsists between *all* prepositive and subjunctive: as *all* gentlemen, and gentlemen *all*. *All* therefore takes naturally the definite and subjunctive place with a pronoun: as, *we* all, *us* all. Thus,

1 Cor. xii. 13. *For by one spirit are we all baptized into one body.*

Acts xxii. 3. — *zealous towards God, as ye all are this day.*

2 Cor. xiii. 14. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

Yet *all* collectively precedes the demonstrative pronominals *this* and *that*, as well as the relative *which*: in *all* this, *all* these, *all* which, &c. But when *all* is enforced with precision, it may follow: *All* this was done—or, *This all* was done—explicitly for, *This, every part of it*, was done—as when the other pronominal or pronoun is energetic, *all* must lead, not only in *all* this, &c. but in *all* we, *all* us, &c. Thus

St. Matthew xxxiii. 8. *And all ye are brethren.*

St.

St. Mark xii. 44. *For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.*

2 Kings ix. 5. *Unto which of all us?*

and even

St. John i. 16. *And of his fulness have all we received—where we all were more agreeable to the greek.*

All must doubtless precede, when the pronoun it totalises is the antecedent to an explaining relative exprest or understood: as,

St. Matth. xi. 28. *Come unto me, all ye that labor.*

Pf. ciii. 21. *O praise the Lord, all ye his hosts.*

that is, *who are his hosts.*

or when Distinction requires it: as

If. xlviii. 14. *All ye assemble yourselves, and hear. where ye all would not command, but indicate.*

Both, but that it cannot be singular, follows the construction of *all*.

Nor is it perhaps necessary to subjoin that, when we say, *a pretty many*, *a great many*, *a vast many* things; *a few*, *a very few* things; *many* and *few* become singular collectives or partitives, which, far from agreeing with *things*, understand the preposition *of* to govern them. It is hower remarkable that, though we say *a few*, we never say *a many*.

The other pronominals, *this*, *that*, *which*, *what*, *whether*, *either*, *neither*, *such*, *same*, *other*, are, by their distinctive, demonstrative, and comparative nature, also introductory; though the three last
may

may become subjunctive, in order to connect the subject with the object of comparison. But *another*, like *an*, can only be prepositive: so the solemn *whatsoever*, or the common *whatever*, which, like the other compounds of *ever* or *soever*, may have an elliptic subjunction.

Nor can we fail to observe that, as *many* becomes a collective by prefixing the indefinite article to its intervening qualifier (in *a great many*, &c.) so proves it a singular partitive, by interposing the same article before its object; an interposal made in like manner and for like purpose by *what* and *such* in the indefinite sense of *what sort of*, *such sort of*; and, as *many* cannot be singular without the indefinite partitive on one hand or the other, so *what* and *such* without it are direct exhibitives each of its individual.

As *many a man* therefore, *many an author*, *many a thing*, &c. so *many a fellow*, *what a fellow* (sometimes, *what for a fellow*!) *what an admirable fellow*! *such a fellow*, *such an admirable fellow*! the same construction analogously prevailing with the exhibitiv adverbs of manner *thus* and *so* for (*thisly* and *thatly*, were there such formatives, or) *in this* or *that manner*: as, *thus admirable a fellow*, *so admirable a fellow*, &c. whereas in particular specification we say, *what fellow* [?] like *which fellow* [?] *such fellow*, like *that fellow*; &c.

As *which* thing or things, *what* thing or things, so [*whichever* or *whichever* thing or things, *whatsoever* or *whatever* thing or things; also *anything* or things *whatsoever* or *whatever* they be or were. So *any such thing* or things,

things, any *thing* or *things* such as [those [*things*] which] you recommend, *such* as [those [*things*] that] are recommended by you; *the same* things *that*—or, *things* the *same* *that*—*the same* *as*—*the same* *with* &c. [quite] *another* thing *than*—*a thing* [quite] *other* than &c.

§ 4. *Of the use of the pronominals.*

As all adjectives, except the two articles and the possessive pronominals in which they are contained, may often with elegance suppress their substantives, so peculiarly may the other pronominal, which by so doing run into pronouns.

Though *another*, as an adjective, has the same plural in composition as out of it, that is, the plural of *other*, or *other* itself, it forms a substantive-like plural in *others*, when it becomes a pronoun: thus, as *the other thing*, *the other things*, so *another* thing, *other* things; but *another*, for *another* person or thing, *others* for *other* persons or things. So *one* may become an indefinite pronoun, and form *ones*, representative of a plural antecedent: thus *good ones* may repeat either *good persons*, or *good things*. *One*, for a [certain] person, as

St. Mark ix. 38. *We saw one casting out devils.* can form no plural, any more than *another*, which it elegantly subjoins in reciprocation of many; while *each* for *each* person or thing, subjoins *other*, or fully (as in solemn cases) *the other* in mutuality of two: for *one another* and *each other* or *each the other* imply already *several*, at least *two* persons, but partitively acting *one* on *one*. Thus *they love one another*, *they*
love

love each other, or each the other; they depend upon one another, upon each other; or solemnly one upon another, each upon the other.

Each other seldom leads, as in *Pope's Eloisa* to *Abelard*,

349. O'er the pale marble shall they join their heads,

And drink the falling tears *each other* sheds.

What, *any*, *some*, *all*, *none*, may not only understand *thing* or *things* (including *person* or *persons*), but *part* or *parts* (which are still *thing* or *things*) peculiarly therefore denominated *partitives*: thus *what* may represent *what thing*, *what things*, *what part*, or *what parts*; *any* any *thing* or any *things*, any *part* or any *parts*; *some* some *things*, some *part* or some *parts*; *all* every *thing* or every *part*, *none* nothing or no *part*; the last, like *mine* and *thine*, being now very rarely, and that on the most solemn occasions before a vowel, employed as an adjective, in *none* effect, *none* other, *mine* eyes, *mine* honor, *thine* anger, &c. where it must be allowed that the smooth insertive as happily prevented the intergape of vowels, as it does in *an* ass, *an* hospital, &c. but where it must also be allowed to have been as absurd before an aspiration, that is, before a consonant in *mine* heart for *my* heart, &c. as in *an* horse for *a* horse, &c.

Elsewhere *none*, *mine* and *thine*, may with the other possessives *whose*, *ones* and *his* as well as *hers*, *ours*, *yours* and *theirs*, be fairly denominated pronouns: as, *the danger none*, *the honor mine*, &c. that is,

is, *the danger* no danger, *the honor* my honor, &c. So, *a friend of mine*, for *a friend of my friends*, &c. and so, *Whose* is it? It is *mine*, *thine*, &c. *my*, *thy*, &c. property of whatever kind.

As *all* may not only represent *every thing* or *the whole matter*, witness

St. Matthew xviii. 26. 29. *Have patience with me, and I will pay thee all.*

but its singular partitive *every*, in *all joy*, *all manner*, &c. so is *every* in law-stile pronominally or elliptically used for *every one* or *each*, in *all* and *every* of them, for *all* and *every one*, or *each one*, or *each* of them, as we elsewhere saw.

If common stile can say *all* of any thing, so can elevated *all* of any concrete used for its abstract: as Young in his *Night-thoughts*:

By Night, and *all* of awful!

Of all the pronominals none claim a closer attention than *this* and *that*, none being of more various or of more elegant service; distinct however and distinguishable as the local adverbs *here* and *there*. For by situation do they specify their subjects, as near or remote in place or time, which situation may therefore be literal or figurative. As *this* person or thing is precisely equal to *the* person or thing *here*, *that* person or thing to *the* person or thing *there*; so pronominally *this* to [*he, she, him, her* or] *it here*, *that* to [*he, she, him, her* or] *it there*.

No wonder then if *this* and *that*, *these* and *those*, be elegant equivalents not only to *the latter* and *the former* but to *the present* (or *almost present*) and *the future*.

future. As this place and these places are the place here and the places here; that place and those places, the place there and the places there; so this day, these days, are the day now, the days now; that day, those days, the day then, the days then, whether removed in the past or the future.

As certainly therefore does one say:

I prefer *these* things (literally or figuratively at hand) which are useful, to *those* [things] (literally or figuratively distant, or only specified by) which are merely pleasing; as when the things are equally unspecified by particular demonstration, and so become distant by being general,

I prefer *those* (or *the*) things which are useful, to *those* [(or *the*) things] which are merely pleasing.

So Phil. iv. 8. *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

9. *Those things which ye have both learned and received, and heard and seen in me, do.*

Acts xxvi. 16. *I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in [the] which I will appear unto thee.*

Pronominally and partitively we say;

Of all his actions *that* (or, *That* of all his actions) was the most useful; and of all actions *that* (or, *that* of all actions) which is the most useful, is the most

most honorable; or—*that* is the most honorable, which is the most useful.

So in the plural,

Of all his actions *those* (or *Those* of all his actions) were, &c. and of all actions *those*, &c. or *those* of all actions are, &c.

In like manner;

Of all persons, *that* is, &c.

Of all persons *those* are, &c.

where *action* or *actions*, *person* or *persons*, subjoined as understood to *that* or *those*, would make an irksom repetition.

That or *those* used as a pronoun, may, after a conjunction express or understood, elegantly and elliptically prevent the repetition of a singular or plural noun, by representing or understanding it: as,

One cannot be too circumspect, both for one's own sake, and [for] *that* of others.

One must often be attentive not only to one's own concerns, but to *those* of others.

where *that* and *those* represent *the sake* and *the concerns*; and where the ellipse supplied would swell *that* into *that sake which is* and *those concerns which are*, &c.

But *that*, without any antecedent which it may definitely exhibit, implies only *that thing*, and so must be explained or restricted by an immediately subsequent *which*; *those*, on the contrary, unfixed by any foregoing plural, understands always *persons*; and so, equivalent to *they* or *them* personal, can be specified only by the pronoun *who*, *whom* or *whose*.

Thus

Thus we say,

That which he did, was useful; and *that which* is useful, is honorable.

Those who saw it, approved it; and *those whom* it pleased, were judges; as if we said,

Of all things *that* [thing] *which*, &c.

Of all persons *those* [persons] *who*, &c.

Elegance may omit after *those* the specifying pronoun and substantive verb: thus *Milton*, P. L.

v. 55. One shap't and wing'd like one of *those* from Heaven.

that is, like one of *those* [persons] *who are* from Heaven.

Without any antecedent then, where *that* exhibits *person*, or *those* exhibits *things*, the subject or substantive must be subjoined; as *that person who* or in mere personality *which*, *those things which*, &c. though Poetry will sometimes use the freedom by *this* or *that* to signify absolutely *this* or *that* person, as well as *this* or *that* thing. But bating poetic licence, which will say *This* loves—*That* hates, &c. *this* and *that* absolutely understand *thing*: as,

You prefer *this* to *that*.

Give me *that*, and I will give you *this*.

This I propose, because you choose it.

I am very willing, and *that* [I am] for several reasons.

With equal propriety and truth do we therefore daily acknowlege, that

We have left undone those things which we ought to have done; and we have done those things which we ought not to have done.

Things, necessarily exprest in the first, might have been understood in the second member, but for the explicit fulness indispensable to solemnity.

These pronominally understands persons as well as those, but persons immediately specified or immediately to be so: thus

Ezra ii. 62. *And of the children of the priests,*

Neh. vii. 63. *the children of Habaiah, the children of Koz, &c. these sought their register among those that were reckoned by genealogy; but they were not found: therefore were they, as polluted, put from the priesthood.*

Deut. xxvii. 12. *These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan: Simeon and Levi, and Judah and Issachar, and Joseph and Benjamin.*

13. *And these shall stand upon mount Ebal to curse: Reuben, Gad and Asher, and Zebulun, Dan and Naphtali.*

So Num. xxvi. 62. *And those that were numbered of them, were twenty and three thousand, &c.*

63. *These are they that were numbered by Moses and Eleazar the priest, &c.*

64. *But among these there was not a man of them whom Moses and Aaron the priest numbered, &c.*

Acts xvii. 10. *And the brethren immediately sent away Paul and Silas by night unto Berea; who, coming thither, went into the synagogue of the Jews.*

11. *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so.*

Sometimes

Sometimes too without either antecedent or consequent expressed: as

St. Matth. xxvi. 62. *What is it which these witnesses against thee?*

Things it may well exhibit preceding or following: as,

If. lvii. 6. *Among the smooth stones of the stream is thy portion—should I receive comfort in these?*

Dan. ii. 28. *Thy dream and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts, &c.*

Among modern poets *this* and *that*, *these* and *those* cannot be better exemplified than from Pope:

What conscience dictates to be done,

Or warns me not to do;

This teach me more than hell to shun,

That more than heaven pursue.

Fortune her gifts may variously dispose;
And *these* be happy call'd, unhappy *those*:
But Heaven's just balance equal will appear,
While *those* are plac'd in hope, and *these* in fear.

and Gay:

What is the blooming tincture of the skin,
To peace of mind, and harmony within?
What the bright sparkling of the finest eye,
To the soft soothing of a calm reply?
Can comeliness of form, or shape, or air,
With comeliness of words or deeds compare?
No: *those* at first th' unwary heart may gain;
But *these*, *these* only can that heart retain.

But *that* is often the substitute both of the pronominal *which* and of the pronoun *who* in either state: as, the thing or things *that*—for, the thing or things *which*—the person or persons (he, she, or they) *that*—for, the person or persons (he, she, or they) *who* or *whom*—whence, this *that*—and these *that*—for, this *which* or *who*—and these *which* or *who*—so, that *that*—and those *that*—for, that *which* or *who*—and those *which* or *who*—

The monosyllable *that* may therefore be a conjunction, a pronoun, and a substituted relative as well as a demonstrative pronominal, whence may there be four different *thats*, and all four successive. But this is a bare possibility of cacophonous repetition, which any ear may suffice to avoid, nay which no ear without pain, or indeed without pains, can admit.

After the single exhibitivè *that*, the substitutional is doubtless improper, by making an apparent duplication of really different parts. Less proper is it therefore to say,

Do *that that* is right.

than, Do *that which* is right.

especially if the conjunction *that* precede: as,

See *that that that* is right, be done.

for, See *that that which* is right, be done.

or, See *that the thing which* is right, be done.

or if the pronominal necessarily follow: as,

That that that man did, was right.

for, *The thing which that* man &c. or, *That which that* man &c. or, *What that* man &c. *that which* being contractable to *what*.

When the pronominal necessarily follows, not even the exhibitivè should precede: as,

That that man had done:

whether by transposition for

That man had done that;

or only by suppression for

That thing that man had done.

or by greater ellipse for

That thing which that man had done;

far less both the exhibitivè and conjunction: as,

I know that that that man had done.

for, *I know that that man had done that.*

or, *I know that the thing (or that) which that man had done—*

Most of all then is it improper, however possible, by prefixing the conjunction to the exhibitivè, the exhibitivè to the substituted relative, and this to the demonstrative pronominal, to say,

I think that that, that that man did, was right.
instead of

I think that the thing, which that man did, was right.

or, *I think that that which that man &c.*

or, *I think that what that man &c.*

The better to avoid which danger of coincidence, the familiar with its easy negligence often omits or understands the conjunction; nor only the conjunction, but the relative pronominal *which* or its substitute: thus,

I think that that person did was right.

for, *I think that the thing, which (or that which) or what) that person did, was right.*

Nothing

Nothing indeed is more common, and sometimes nothing more elegant, than the suppression of either: the conjunction, as

I know it was, for, I know *that* it was; or the relative; as

The thing he did, was right.
for, The thing *which* (or *that*) he did, was right.

The relative is seldomer omitted after the demonstrative, because a word susceptible of so many aspects less evidently ascertains *that* [*which*] it expresses, when others are immediately understood. Nor can it be denied then, that *to do always that is righteous* (for *that which is righteous*) is fallen somewhat into the obsolete.

But equivalent to *that which* we have already seen the pronominal *what*, and this it may be construed even interrogatively. For, if *what is it?* mean at length, *say that which it is*; much more does *say what it is* imply, *say that which it is*, or, *what I would observe is*—solemnly, *that which* &c.

So, *What* is useful, is honorable;
or, *That which* is useful, is honorable:
it being always observed that solemnity can never be too full, and poetry seldom too concise.

Yet (Exod. iii. 14.) *I am that I am* has an unchangeable dignity beyond the familiar, *I am what I am*, and an easy elegance unknown to the precise, *I am that which I am*.

Though *that* after *that*, and *that* for *who* or *whom*, is chosen only when smoother, *those* may elegantly as harmoniously subjoin *that* either for *which*, *who*

or *whom*, as the relative therefore of persons or of things.

Thus St. Matthew xvi. 23. *Thou savorest not the things that be of God, but those that be of men.*

St. Luke vii. 28. *For I say unto you ; among those that are born of women, there is not a greater prophet than John the baptist ; but he that is least in the kingdom of God, is greater than he.*

As *which* and *what*, so *whether* may be interrogative or indefinite : thus,

Whether, which, or what do you choose ?

I know not *whether, which, or what* to choose.
So says the familiar,

I know not *which* is *which*.

He knows *what* is *what*.

The ellipse supplied renders the interrogatives also indefinite : as

Say *the thing* (or *that*) *which*—of the two—of the several—of all things—you choose : for such is the resolution of *whether, which, and what*.

Whether thus *which* of the two, with its peculiar answers *either* and *neither*, *one* of the two, and *no one* of the two, which three may therefore be termed our *dual* partitives, are, through the very elegance of their distinction, too vulgarly swallowed up in the general *which, any, and no* or *none* ; as we daily hear and now commonly see *which of the two* for *whether of the two, &c.*

Though all three are become also alternative conjunctions, equivalent to *if, or* and *nor, either* and *neither* retain with the attentive their original service,

service, in which *whether* is indeed grown old. Yet, if in a new version of the Scriptures some few very delicate changes must be made, as particularly of *which* into *who* or *whom* in personal relation, to turn *whether* into *which* in such cases as the following, were to destroy at once dignity and distinction.

Acts i. 24. *And they prayed and said: Thou Lord, who knowest the hearts of all men, show whether of these two thou hast chosen.*

St. Luke xxii. 27. *For whether is greater, he that sitteth at meat, or he that serveth?*

St. Luke v. 23. *Whether is easier to say: Thy sins be forgiven thee; or to say, Rise up and walk?*

If *whether* in the last instance were modernised into the conjunction by the insertion of it after *is*, *Whether is it easier to say: &c.* distinction would doubtless remain, though dignity would be lost.

Nor can we dismiss the three alternatives without observing that, as they are indeed indefinite comparatives, so *which*, *any* and *none* are such partitives as extract from any number more than two in analogy to superlatives; that in general the comparative alone is the degree of alternation; and the superlative the partitive or extracting degree from among many, that is, from any number above two; that therefore the same Propriety, which says,

whether of the two, and *which* of the three, &c.

either of the two, and *any* of the three, &c.

neither of the two, and *none* of the three, &c. must say,

the *younger* of the two, and the *youngest* of the three, &c.

the *better* of two, and the *best* of three, &c.
and can no more say

the *youngest* of the two, than the *younger* of the three, &c.

or consequently,

which of the two, than *whether* of the three, &c.

Yet that *which* had begun to supplant *whether*, even at the time of our translation, we see also

St. Luke vii. 42. *And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?*

the superlative adverb necessarily accompanying (in spite of the original) the superlative pronominal; *which* of them—*most*, for, *whether* of them—*more*.

Though *whether* preserves its substitutional character of conjunction undisputed as *either* or *neither*, we need not wonder, however we may regret, that the general should have almost swallowed up the peculiar partitive, or that even a master, whose every stroke is as characteristic as was that of *Apelles*, should open a celebrated Essay in the following manner:

“ I have sometimes heard it disputed in conversation, *whether* it be *more* laudable or desirable, that a man should think too highly or too meanly of himself. It is on all hands agreed to be *best*, that he should think rightly: but since a fallible being will always make some deviations from exact rectitude, it is not wholly useless to enquire towards *which* side it is *safer* to decline.”

The

The sacred passage seems therefore more consistent in the whole, the profane more accurate in part. But nothing can be more elegant than *Milton's*

Which (for *whichever*) way I fly is hell—
or more exact than *Pope's* E. on M.

iii. 303. For *forms* of government let fools contest :
Whate'er is *best* administer'd, is *best*.

D. iv. 151. When reason doubtful, like the samian
letter,
Points him *two* ways, the *narrower* is the
better.

CHAPTER II.

Of *noun* or *pronoun* governing and governed.

§ 1. *The concord of verb with its governing noun or pronoun.*

VERB, by having different terminations suited to the different persons of which it speaks the action, is said itself to form different persons; and that which is so appropriated or confined to persons, is thence termed a *finite* verb.

Nor are noun and verb really more divisible than substantive and adjective, being equally framed for each other; noun for modifying verb, verb either for being so modified, or for modifying noun, or pronoun at least, in its turn. And indeed, as every verb is virtually compounded of the substantive or subsisting verb and its own participle present, or some synonymous adjective, noun or pronoun and verb

are still only substantive and adjective coupled by the verb of subsistence, which does but affirm their union. Thus *I do* is justly resolvable into *I am doing*, *I will* into *I am willing*, *it sufficeth* or *suffices*, into *it is sufficing* or *sufficient*, &c.

Every leading or governing noun therefore or pronoun subjoins or supposes a correspondent finite verb, thus to affirm, in the subject, the subsistence of some acting quality; and every finite verb as necessarily presupposes a noun or pronoun, that is, a subject, for which it must perform such office. Hence arose in all tongues, the second rule of concord:

A finite verb agrees with its governing noun or pronoun, in person and number.

The first and second persons of either number must, in all languages, be pronouns, to personate the speaking and the spoken to; whose names would make them spoken of, and so put them in the third person. The third person may be either noun or pronoun, the principal or proxy neither addressing nor addressed, but employed by either as the subject of discourse.

Thus it is that we say: *I am*, *thou art*; the *male*, the *female*, or the *thing*; *he*, *she*, or *it*, *is*; *we are*, *ye* or *you are*, the *males*, the *females*, or the *things*; or, instead of all, *they are*: subjunctively, *I be*, *thou be*, &c.

I was, *thou wast*, the *person* or *thing*; *he*, *she* or *it*, *was*; and subjunctively, *I were*, *thou wert*, the *person* or *thing*, *he*, *she*, or *it*, *were*; indicatively and subjunctively, *we were*, *ye* or *you were*, the *persons* or *things*, or *they*, *were*. So *I do*, *thou doest*

or

or doſt; *he, ſhe or it doeth or doth or does; we do, ye or you do, they do*: ſubjunctively *I do, thou do, &c.*

I did, thou didſt, &c.

I ſhall, thou ſhalt, &c.

I ſhould, thou ſhouldeſt, &c.

I will, thou wilt, &c.

I would, thou wouldeſt, &c.

I may, thou mayeſt, &c.

I might, thou mighteſt, &c.

I can, thou canſt, &c.

I could, thou couldeſt, &c.

As, a perſon or thing is there; ſo, there is a perſon or thing.

As perſons or things are there; ſo, there are perſons or things.

And ſo, there is one, there are two, &c. Is there one? Are there two? &c. There was one. There were two, &c.

Thus St. Luke xii. 2. *There is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.*

Or, as the ſame Evangelist ſays, viii. 17. *Nothing is ſecret, that ſhall not be made manifeſt; &c.*

1 St. John v. 7. *There are three that bear record in heaven; the Father, the Word, and the Holy Ghoſt: and theſe three are one.*

Not then, as Groſſneſs or Inattention often barbariſes, *I is, you was, &c.* for, if we muſt follow the french in multiplying a ſingle perſon addreſſed into a plurality of perſons, we can no more ſay *you was* than *we was* or *they was*; than *you does* or

I doth, &c. The verb must not disagree with the pronoun, though the pronoun misrepresent the number.

Any word or assemblage may become a noun, and as such govern a verb: thus.

Exod. iii. 14. I AM (as if ENTITY itself) *bath sent me unto you.*

1 Sam. xv. 22. To obey is *better than sacrifice, and to hearken than the fat of rams.*

So Milton, P. L.

vi. 741. Whom *to obey* is happiness entire.
and so Pope, in his *Universal Prayer*,

T' enjoy is to obey.

elegantly equal to, *Enjoyment is obedience.*

when Young says, in his *Night-thoughts*,

What ties thee to this world, proclaims the next.
What ties thee to this world is indeed the subject, and so becomes the governing compound, with which the verb *proclaims* must agree: but as *what* is only an inverted compound or contraction of *that which*, resolution leaves *that* for *that thing* the subject.

When the subject and predicate, or thing affirmed of it, are of different numbers, the substantive verb must doubtless agree with the subject, whether this go before or after it: as

Rom. vi. 26. *The wages of sin* is death.

Prov. xvi. 25. *There is a way that seemeth right unto a man: but the end thereof* are the ways of death.
mere inversions, elegantly natural, of

Death is the wages of sin.

— the ways of death are the end thereof.

§ 2. Two

§ 2. *Two or more singulars equal to a plural.*

Several singulars comprised in one word constitute a plural number. But several singulars, though joined in several words, are still equal to a plural. Hence in all languages,

Two or more singulars, linkt into one subject, require a plural concordance.

As we say therefore, *the persons or things, or they, are or do*; so say we, *James and John, John and Jane, he and she, this and that and t'other, are or do* &c. because after each combination *they* is understood: *James and John [they] are or do, &c.*

So 1 Sam. xix. 22. *Where are Samuel and David?*

But linkt singulars may not only agree as a plural; each may act a separate part, the verb being appropriated to one subject, and understood to each of the rest. And first,

When no conjunction appears, the verb can expressly agree with none but the nearest, though tacitly it does with every other: as,

He, she, every one, is and does.

Such is, and so does he, she, every one.

Alike accurate is thus the original and translation:

1 Cor. xiii. 13. *And now abideth faith, hope, charity; these three: but the greatest of these is charity. while abide is doubtless understood to these three.*

A poet may elegantly omit the copulative, and understand the plural pronoun: thus *Pope, E. on M. i. 9. Together let us beat this ample field,*

Try what the open, what the covert yield:
nay, expressing the alternative, where but one can

operate at once, he ventures also to understand the combining pronoun: *Ethic Epistles*,

- iii. 239. Is there a lord, who knows a chearful noon,
Without a fiddler, flatt'rer, or buffoon?
Whose table *wit*, or modest *merit share*,
Unelbow'd by a gamester, pimp, or play'r?

so *Dunciad*,

- ii. 397. And now to this side, now to that they nod,
As *verse* or *prose* infuse the drousy god.

Sometimes, on the other hand, though the singulars be united by the coupler, the verb may be expressed but to one, and understood to another: as

Exod. ix. 31. *And* the flax, *and* the barley was smitten.

But this elliptical concord can chiefly take place, where the singulars are closely connected, whether by cognation or contrast, and so form little more than one amplified or alternated idea: thus

Lam. ii. 12. *Where* is corn *and* wine?

St. James v. 3. Your gold *and* silver is cankered.

St. Matthew vi. 19. *Lay not up for yourselves treasures upon earth, where* moth *and* rust doth corrupt, *and where* thieves break through *and* steal.

much more when both subjects center in one: as

Ecclus. xxxvii. 2. *Is it not* a grief unto death, *when* a companion *and* friend is turned to an enemy?

x. 21. *The fear of the Lord goeth before the obtaining of authority: but* roughness *and* pride is the losing thereof.

so, even where one is of the plural number, the other may agree with the singular verb, when next it: as, in the same chapter,

9. Is earth *and* ashes proud?

Of

Of the component parts the verb agrees with the preferable, if next : as

Pf. lxxiii. 25. My flesh *and* my heart faileth—
Else it agrees with both : as

Pf. lxxxiv. 2. My heart *and* my flesh rejoice in
the living God.

When they are nearly equivalent, it may doubtless agree with either near it : as

Job xii. 13. *With him* is wisdom *and* strength.

16. *With him* is strength *and* wisdom.

Just so

Ecclus. v. 13. Honor *and* shame is in talk.

St. James iii. 10. *Out of the same mouth* proceedeth blessing *and* cursing.

Lam. iii. 38. *Out of the mouth of the Most-High* proceedeth *not* evil *and* good.

The translators therefore as justly adhere to the original, where two kindred subjects precede a singular verb :

Lam. iii. 47. Fear *and* a snare is come upon us.
as they insert a plural verb after a threefold subject :

If. xxiv. 17. Fear, *and* the pit, *and* the snare are upon thee.

Well authoris'd were then the compilers of the Liturgy to say :

O God, whose nature and property is ever to have mercy and to forgive——

So the poets, as *Pope*, Eloisa to Abelard,
47. No happier task these faded eyes pursue :

To read and weep is all they now can do.
which may also be construed by inversion :
and *Milton*, P. L.

ii. 494. The birds their notes renew, and bleating
herds

Attest their joy, that *hill* and *valley* rings.

x. 265. Go whither *fate* and *inclination* strong
Leads thee.

in these however the *s* may be an interpolation;
which can hardly be suspected.

ii. 943. ——— *behooves* him now both *oar* and *sail*.
for, besides that *both* speaks more than a singular
combination, *behoove*, as *Milton* better wrote it than
we do, was too impersonal, even in his time, not
to require here the following supplement: *it* be-
hooves *him now to have* both *oar* and *sail*.

If the several members of the united subject be
of different persons, the concordant plural verb
prefers the first person to the second, and the second
to the third; because the first person plural can in-
clude the second or third, or both, and the second
the third; whereas the second or third cannot in-
clude the first, neither can the third the second.
Thus, though modesty or propriety may, nay ge-
nerally must, postpone the first to either of the
other persons, and sometimes the second to the
third, the first and second persons maintain invio-
lable their prerogatives of concordance. We say
therefore, *You* and *I* are. *He* and *I* are. *You* and
• *he* and *I* are. *You* and *he* (scarce *He* and *you*) are.
But, *His lordship* and *you*, Sir, are; *Your master* and
you are; &c. *we* being as obviously understood in
the former three, as *ye* or *you* in the latter three
examples, to collect their several singulars, and go-
vern their respective verbs. But

But indeed, english verb not distinguishing the plural persons, it suffices to say, what was almost said before,

Two or more nouns or pronouns united, of whatever person or number, govern a plural verb.

Most regularly therefore says *Moses* :

Num. xvi. 11. *For which cause thou and all thy company are gathered together against the Lord.* and a greater than *Moses*, according to the order of ancient tongues :

St. John x. 30. *I and my Father are one.*

Yet here too *Milton* has ventured to make the verb agree with the nearer, this being however the first, person.

P. L. x. 815. ——— Both *Death* and *I*

Am found eternal.

where the uncommon, doubtless designed, leaves *am* rather an oddity than an elegance.

§ 3. *A collective sometimes equivalent to a plural.*

As several individuals may thus admit a verb singular, exprest to one, and understood to each of the rest; so on the other hand one collective singular, as the equivalent of plurality, sometimes admits a plural. But this licence, if seldom indulged to Poetry, is seldomer claimed by Prose. One says indeed,

Haggai i. 2. *This people say, the time is not come, that the Lords house should be built.*

Pf. l. 10. *All the beasts in the forest are mine, and so are the cattle upon a thousand hills.*

P. L. i. 531. *Part curb their fiery steeds, or shun the goal* With

With rapid wheels.—

Young, in his *Love of Fame*:

That fame is wealth, fantastic poets cry:

That wealth is fame, another clan reply.

Gay, in his *Rural Sports*:

127. The finny brood their wonted haunts forsake,

Float in the sun, and skim along the lake.

and the other:

Several are come, and the rest are expected.

Some people talk so.

St. Luke viii. 4. *And when much people were gathered together, and were come to him, &c.*

One for one party, may sometimes, if seldom, command a plural: as

Phil. i. 15, &c. Some indeed preach Christ even of envy and strife, and some also of goodwill. The one preach Christ of contention—but the other of love—instead of the former and the latter, or of those and these.

§ 4. Of the relative with its antecedent.

The relative pronominal *which* being now confined to thing, the pronoun *who* proves the relative of person, and of person only, of either number as of either gender; and being thus itself, must doubtless claim its verb, of the same person and number with the antecedent noun or pronoun which it re-exhibits and explains. Hence the common rule:

The relative agrees with its antecedent in person and number.

as, *I, who am; thou, who art; the person, he or she, who is; we, who are; ye or you, who are; they,*

they, who are. So I, who do; thou, who doest or dost; he or she, who doeth or doth or does; &c.

Thus therefore,

St. Matth. vi. 9. } *Our Father, who art in heaven.*
 St. Luke xi. 2. }
 being at large, *O thou, our Father, who art in heaven.*

And so rather pardon than praise is due to the young versifier, who said, *Messiah,*

5. *O thou my voice inspire,*

Who toucht Isaiah's hallow'd lips with fire.
touchtst is indeed unpronounceable; but another word might have been found.

Who interrogative or indefinite represents *what person, or what persons*; and so requires the verb of the third person singular or plural: as, *who is? who are? who does? who do?* which are but ellipses of: Name the person *who is*—the persons *who are*—him *who does*—them *who do*, &c.

Thus St. Matth. xii. 48. *Who is my mother? and who are my brethren?*

That may represent *who* or *whom*, except when interrogative, or after a preposition: thus

St. John iv. 26. *I that speak unto thee, am he.*

I Cor. xv. 9. *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*

Yet the exhibition being more definite in the first person, the substitution of *that*, which is rather indefinite, proves less frequent there than in the other persons: as

St.

St. Luke i. 28. *Hail thou, that art highly favored, &c.*

Prov. x. 9. He that walketh *uprightly*, walketh *surely*.

Communion-office :

Ye that do truly and earnestly repent, &c.

St. Luke v. 31. They that are *whole*, need not a *physician*.

The antecedent may be elegantly transposed : as

St. Matth. xiii. 9. Who hath *ears to hear*, let him *hear* : elsewhere, *He that hath ears*, &c. nor less elegantly understood, when the third person to a verb of existence with the indefinite *there* : as, There are *who* do. There appeared *who* did.

Hab. i. 3. There are that *raise up strife and contention*.

Neh. v. 2. There were that *said*, &c.

So Pope, in his *Essay on Criticism* :

169. I know *there are*, to whose presumptuous thoughts

These freer beauties, even in them, seem faults.

This indefinite ellipse proves often singular in the proverbial stile of Solomon : as

Prov. xi. 24. There is that *scattereth*, and yet *increaseth* ; and [there is] that *withholdeth more than is meet* ; but [it *tendeth*] to poverty.

The indefinite antecedent is in verse very commonly understood : thus Gay, in the introduction to his *Fables* :

My tongue within my lips I rein :

For *who* talks much, *must* talk in vain.
and elsewhere,

Who meets a fool, *must* find conceit.

So

So Pope, Eth. Ep.

iii. 171. *Who sees pale Mammon pine amidst his store,
Sees but a backward steward for the poor.*

Essay on Man,

iv. 327. *See! the sole bliss Heaven could on all bestow,
Which who but feels, can taste; but thinks, can know.*

Young, in his Night-thoughts:

Who reads his bosom, reads immortal life.

——— *who most examine, most believe.*

Happy of this bad world, who little know!

and Milton, P. L. viii. 40, &c. ——— Eve,

With lowliness majestic from her seat,

*And grace that won who saw to wish her stay
Rose ———*

363. ——— *but with me*

I see not who partakes.

Where persons, or a person; some, one; he, they;
him, them; any, &c. are respectively understood.

Just so *who's* indefinite compound, *whoever*, or its
solemn *whosoever* or *whoso*, when governing one third
singular, omits its antecedent to govern another, or
to make the principal affirmation of the same sub-
ject: thus, solemnly,

St. Luke xviii. 17. *Verily I say unto you; who-
ever shall not receive the kingdom of God as a little
child, shall in no wise enter therein.*

Pf. xv. 2, &c. *He that leadeth an uncorrupt life;
and doeth the thing which is right, and speaketh the
truth from his heart; &c.*

7. *Whoso doeth these things, shall never fall.*

Pf. cvii. 43. *Whoso are wise, will ponder these
things; and they shall understand the loving-kindness of
the Lord.*

So,

So, *Essay on Criticism*,

253. *Whoever thinks* a faultless piece to see,

Thinks what ne'er was, nor is, nor ne'er shall be.

and, *Dunciad*,

iv. 517. With that, a wizard old his cup extends ;

Which *who*so tastes, forgets his former friends.

The fulness of solemnity may admit a transposed antecedent, which becomes a kind of consequent: as
1 Kings xiii. 33. *Whosoever* would, *he* consecrated him.

§ 5. *Of noun or pronoun governed.*

But person or thing is the object as well as the subject of action: noun or pronoun must therefore follow as well as lead. Noun or pronoun we have seen govern or modify verb; so may either be governed or modified by verb or by preposition. English, like french noun governing or governed, that is, subject or object, is the same: english, like french, pronoun changes with its state its termination. Thus
the *master* loves his *boys* - the *boys* love their *master*
he loves *them* *they* love *him*
he is loved by *them*. *they* are loved by *him*
So

I love *thee*

thou lovest *me*

he loves *her*

she loveth or loves *him*

we love *you*

ye (or *you*) love *us*

I am loved by *thee*

&c.

Thus, *Dunciad*,

iv. 294. Europe *he* saw, and Europe saw *him* too.
where the governing *he* ascertains the former *Europe* governed, and the governed *him* the latter *Europe* governing.

and

and so the personal relative

he *who* loves them they *whom* he loves
him *who* is loved by them | them *by whom* he is loved

We already know that *who* or *whom*, as well as *which*, continue indefinitely representable by the pronominal *that*, which could never supply either after a preposition. In the indefinite therefore chiefly do we say,

he *that* loves them they *that* he loves
him *that* is loved by them | them *that* are loved by him
but in no stile, *they* or *them* by *that* he is loved. Yet the familiar can substitute *that* for the relative, even when governed by a preposition, so this interpose not between the antecedent and its explainer, or so it become a postposition to the following verb; as *they* or *them that* he is loved *by*, definitely *they* or *them by whom* he is loved; like, the person or thing *that* he speaks *of*, the person or thing *of whom* or *which* he speaks.

Ease can omit a preposition together with its regimen the antecedent: thus

Exod. xxxiii. 19. *I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy: fully to him or them to whom—on whom, &c.*

As *who* and *whom*, so *whosoever* and *whomsoever*, with the pronominal *whose* and *whosoever*: thus

St. Luke xx. 18. *Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.*

St. John xx. 23: *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*

Though

Though ellipse, like its supplement, warrants only the subjective or leading state of a pronoun placed absolutely with a participle present, that is, when they are joined in an incidental and unconnected sentence, as, P. L.

ix. 312. —while shame, *thou* looking on,

Shame to be overcome, &c.

x. 266. —I shall not lag behind, nor err

The way, *thou* leading—

Yet the same poet has preferred the other state with the participle past :

vii. 141. ———the seat

Of Deity supreme, *us* dispossess,

He trusted to have seiz'd.

supplying perhaps the former, *when thou art* looking on—*while thou art* leading—and the latter, *us* having dispossess. But we must absolutely say, *we* being dispossess, and thence *we* dispossess, either of which is indeed at large, *when*, or *while*, *we are* [*in the state of being*] dispossess.

The objective, however, alone can suit such interjective phrases as the same author imitates from the ancients :

iv. 86. *Ay me!*

73. *Me* miserable !

&c. easily supplied: *Ay!* (or *Ah!*) woe is to *me*, by ellipse, woe is *me!* *Me* miserable I own. &c.

§ 6. Of reflected pronouns.

The very name of *reflected* pronouns speaks their state following. They are indeed but such sub-

stitutes of the governed pronouns as reflect the action upon the agent, or ascertain the subject repeated in the object: thus,

I love myself: We love ourselves.

thou lovest thyself: ye or you love yourselves.

*he } loveth { himself: }
she } or { herself: } they love themselves.
it } loves { itself: }*

Nor need we wonder that the governed pronouns were originally in ours as in other tongues acted upon by the same as well as by different persons, or that themselves acted formerly, as they still delicately and familiarly do, their own reflected part; as,

I love me: We love us.

&c.

so Ps. iv. 8. *I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.*

Ps. civ. 22. *The sun ariseth, and they get them away together, and lay them down in their dens.*

in which latter we see that the governed third person used reflectedly leaves ambiguity between the same third person and another. Yet Gay says with native simplicity, in his *Rural Sports*:

143. Upon a rising border of the brook

*He sits him down, and ties the treach'rous
hook.*

and

385. Till spent at last, *she* pants and heaves for
breath,

Then lays *her* down, and waits devouring
death. This

This being indeed the primitive, and so now the less common, remains at once in the poetic, and in the very familiar stile: thus said Milton, with perfect beauty, P. L.

x. 921.

———forlorn of thee,

Whither shall *I* betake *me*, where subsist?

viii. 286. On a green shady bank, profuse of flow'rs,
Pensive *I* sat *me* down.

where, however, as well as in the former of Gay's examples, the verb *sit* appears mistaken, whether by authors or printers, for *set*. *I* can no more *sit me* down, than *by me* down; nor either more than, in the same sense, *set* down, or *lay* down, however vulgar as vicious be the double interchange.

As says then the solemn, with equal propriety, St. Matthew iv. 6. *Cast thyself down*.

and

10. *Get thee hence*.

so says the familiar: *Get thee away, get you gone, &c.* never *get* thyself *away*, like *take* thyself *away*, &c.

Some verbs may be reflected or neuter: as *to behave* ones-self, or *to behave*. *Repent* was formerly reflected, yet sometimes neuter: as

Joel ii. 13. *Rend your heart, and not your garments; and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

14. *Who knoweth if he will return and repent, and leave a blessing behind him?*

This verb, like some others, may now be neuter, or impersonal: *I* repent, or *it* repenteth or repents *me*, &c. but its reflected use is grown old.

With

With like reason became the governed pronouns reflective, when representing the indirect object or that to which the direct is referred: as

1 Sam. ii. 35. *I will raise me up a faithful priest.*

Eccles. i. 4. *I made me great works, I builded me houses, I planted me vineyards—where me has an elegant ease which to me or to myself, or even myself would destroy.*

A single first person may, by swelling into manifold dignity, say, *we love ourself*; and such manifold dignity does modern curtesy bestow on any single person addressed, in *you love yourself*, &c.

Nor must it pass unnoticed that, though *you* is now confounded with *ye* no less than with *thou* and *thee*, *ye* never interferes with *you*, is never properly governed, and always maintains its own place in solemnity: as

Hag. i. 6. *Ye clothe you; but there is none warm, or without reflexion: as*

1 Theff. ii. 20. *For ye are our glory and joy.*

Pf. ciii. 20. *O praise the Lord, ye angels of his, ye that excel in strength, ye that fulfil his commandment, and hearken unto the voice of his words.*

Exod. iv. 15. *And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*

St. Luke xxii. 31, 32. *And the Lord said: Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.*

So says Propriety, yet hinders not Familiarity from saying: *You all* were there. *You* were there, *Sir*. I saw *you* there, *Sir*. &c.

The first cardinal numeral adjective becomes an indefinite pronoun (doubtless of the third singular) and forming thence a sort of possessive pronominal by the assumption of the appropriative: in *one's* for *ones*, as *who* in *whose*, and *it* in *its*, naturally compounds *one's-self*, for its reflected pronoun: thus, *one* loves *one's-self*, and so (as it should be)

St. Mark xii. 33. *To love ones neighbor as ones-self is more than all whole burnt-offerings and sacrifices.*

But *one* without reflexion, for a certain person, may substitute *him*, or *he*: as

St. Luke ix. 49. *And John answered and said: Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.*

The reflecting pronouns also redouble with emphasis: as, *I myself* shall do it; *the thing itself* speaks: or, somewhat less emphatically, *I* shall do it *myself*, *the thing* speaks *itself*, or, for *itself*, &c.

The leading pronoun may be elegantly included in the doubler: as, *myself* shall do it; but then the first becomes, as if uncompounded, the third person: with equal reason do we say thus, *I myself* am a man, *myself* is a man, and *you yourself* are a man, *yourself* is a man, and *you yourself* do, *yourself* does, &c. yet can we also elliptically say: *myself* am, understanding *I*, &c. as, *P. L.*

iv. 75. Which way I fly is hell: *myself* am hell. so in the other state, He desired *me myself*, or more naturally,

naturally, He desired *myself*. By like apposition say we in either state, virtue *itself*, virtue *herself*, or by elegant abstraction, virtue's *self*.

§ 7. *The same state of nouns or pronouns on either side the substantive verb.*

While active or communicative verbs convey the action from the subject to the object, from the governing to the governed noun or pronoun, whether directly or indirectly; the substantive verb alone, not acting, cannot communicate action, and so cannot govern, or alter the state of, any following noun or pronoun. Far from altering, it declares the identity or consubstistence of the nouns or pronouns it connects, very justly named the *subject* and *predicate*, that is, the thing predicated or affirmed of the subject. Nouns or pronouns making thus but one subject, cannot but be in one state, whether governing or governed, whatever intervene; much more, if that alone intervenes, which can alone bind them to be so. Hence the constant rule in all language:

A substantive verb has the same state (or case) before and after it, of things it speaks equivalent or consubstisting.

English nouns cannot disagree, as they cannot differ, in state, which our pronouns alone distinguish. Thus,

Josh. xxii. 34. *The Lord is God.*

Pf. xviii. 27. *God is the Lord.*

St. John iv. 24. *God is a spirit.*

i. 1. *The word was God.*

Exod. vi. 2. *I am the Lord.*

If. xli. 4. *I am he.*

St. Matt. xiv. 27. *It is I.*

St. John i. 19. *Who art thou?*

whom do ye acknowledge me to be?

We acknowledge thee to be the Lord.

Nor is the congruity of subsistence less real or more violable, when the predicate is a mere qualifier, than when it is a thing: as

Pf. xlviii. 1. *Great is the Lord.*

cvi. 1. *He is gracious.*

xix. 137. *Righteous art thou, O Lord!*

St. Matth. xx. 15. *Is thine eye evil, because I am good?*

This is the example: the example is this.

Those are the rules, and the examples [are] these.

The same connexion and construction prevail, when the consubistence is modified by a participle past, agreeing also, as part of the predicate, with the subject: for the participle past with the substantive verb is the modern equivalent to the *passive voice* of ancient tongues. Essentially distinct however as closely connected are active and passive verb: for the object of the active becomes the subject of the passive, or that which was acted upon by the one, is predicated to have received the action, or to be acted upon, in the other. Thus saw we,
I love him. He is loved by me.

So St. Matthew v. 9. *Blessed are the peacemakers: for they shall be called the children of God.*

St.

St. John i. 14. The word *was made* flesh.

xii. 46. *I am come* a light into the world.

Pf. lxxxv. 1. *Lord, thou art become* gracious.

which two last verbs, though they admit an active form, convey no action from subject to object, and so in the passive form predicate the action only as performed, not received by the subject. Nor can such verbs as neither act upon an object, nor declare an action sustained, hence well named *neuter*, as neither *active* nor *passive*, though sometimes apparently both, be confounded with either, were it but for this distinction, that in their active and passive form the subject is one, and the time or rather the degree different; differing indeed rather as imperfect and perfect, than as present and past. Thus in *I come* or *am coming* the action is presently performing, and so yet imperfect, whereas in *I am come*, it is yet present, though completed or perfect. Just so in *I go* and *I am gone*, *I rise* and *I am risen*, &c. the neutrality extending thus chiefly to verbs of inherent or unimparted motion.

While the action thus remains in the agent, either participle must agree with the subject, whether as the predicate itself, or as the modifier present or perfect of the predicate: in,

I am coming, and, *I am coming a light*; *I am come*, *I am come a light*.

I know thee to be coming, &c.

Thou becomest, or art becoming, *gracious* &c.

So

He becomes, nay is become, *a scholar*.

They grow, nay are grown, *wise*.

I appear he; he [appears] I.

We seem they; they [seem] we.

He looks a heroine, and she moves a queen.

Poetry so turning active and communicating into neuter and predicating verbs; in a stile very easily accounted for whether by analysis or ellipse: *He* is in look *a heroine*, and *she* is in motion *a queen*; or, *He* looks like (or as) *a heroine*, and *she* moves like (or as) *a queen*, &c.

I appear he may no less fairly expand into *I appear to be he*, still farther dilatable into *I am appearing to be he*, &c. And indeed the single *to be* or *being* supplied after every compound, whether continuing or completed predication, will bring all odds to evens on either side the substantive verb, however this verb may itself be modified: as,

The word was made to be flesh. I come or am coming, or am come, to be a light, or, being a light, or, who am a light, &c.

Thus say we alike, though in different senses:

I am he: I am to be he: I am imagined he: I am imagined to be he. I am to be imagined he: I am to be imagined to be he, or negatively, I am not he: &c. an auxiliary dropping (we know) the preposition, in, *I shall be he. I dare not seem he. &c.*

Every author teems with examples of this doctrine: but from the poets are we to seek those of poetic predication. The same master who said, *E. on C.*

26. *Some are bewilder'd in the maze of schools,*

And some made coxcombs, Nature meant but fools.

36. *Some*

36. *Some* have at first for wits, then critics past;
Turn'd *poets* next, and prov'd *plain fools* at
last.

and elsewhere,

Who would not laugh, if such a man there be?

Who would not weep, if *Addison* were *he*.

said also, *Ethic Epistles*,

i. 186. Shall parts so various aim at nothing new?

He'll shine a Tully, and a Wilmot too.

and, *Essay on Man*,

iii. 205. What war could ravish, commerce could
bestow;

And *he* return'd a friend, who came a foe.

So *Young*, in his *Night-thoughts*:

The spirit walks of ev'ry day deceast;

And smiles an angel, or a fury frowns.

as *Milton* had set the example, *P. L.*

iv. 402. *A lion* now *he* stalks with fiery glare.

The substantive verb, which connects like states where it is expressed, cannot but do the same where understood. With predication therefore coincides *apposition*, or the agreement in state of nouns or pronouns that combine to predicate or explain one idea: as, the *Lord God* or *God the Lord*, *Jesus Christ* or *Christ Jesus*.

Thus, Rev. xix. 9. The Lord God omnipotent reigneth.

If. xl. 4. I the Lord, *the first, and with the last*,
am he.

Julius Cesar, the most consummate captain as the
most finished scholar, the first man of his country

as *the first genius* of his age, had a dignity, which, though it could earn the empire of the world, the empire of the world cannot bestow. *The same man*, alike *admirable* in war and in peace, at home and abroad, we see at once *the champion* of his country, and *the analogist* of her language; *the sole superior* to Pompey, and *the single antagonist* of Cicero. So *E. on C.*

715. But *we brave Britons*, foreign laws despis'd,
And kept unconquer'd and unciviliz'd.

In all which, and the like, the ellipse is obvious:

The Lord who is *God* who is *omnipotent*, &c.

I who am *the Lord*, &c.

Julius Cesar, who was *the most consummate captain*, as he was *the most finished scholar*, &c. *The same man* we see to be—*admirable*—*the champion*, &c.

But we, who are *brave Britons*, &c.

Nor can we longer wonder that

Nouns or pronouns explanatory of one thing agree in state with it.

§ 8. *Of the interchange of pronouns and pronominals.*

As we saw *that* exhibit either a particular thing antecedently specified, or any particular thing the subsequent *which* defined; so the pronouns *he* and *she* may represent either a particular person, or any person, male or female respectively, rendered definite by a subsequent *who*, *whom*, or *whose*: whence *they* or *them*, and *those* must often be interchangeable.

If

If the antecedent pronominal be definite, as itself pointing a definite antecedent noun, the following *which* or *who* can interpose only an occasionally explanatory affirmation: as,

The thing or that (referring to a particular thing) *which is really praiseworthy, one cannot but approve:* or, *The thing or that* (in general) *which is really praiseworthy, one cannot but approve.*

So, *The man—the woman—he or she—who has—* or, *The men—the women—they—who have—acted a blameless part, must not be condemned,* may be understood of a person or persons particularly referred to, or represent any person or persons, of whom such definitive affirmation may be made.

Some orthographers subjoin the precarious distinction of a comma to the antecedent, when the allusion and affirmation are particular; omitting it, though equally proper, in general application.

If *they* and *them* be expressive of things as well as persons, like *those* of persons as well as things, no wonder that *they* and *them* may be interchanged with *those*: as,

These or those or they are those or they who or which or that &c.

I mean *those or them who or whom or which or that &c.*

The pronoun however, which may represent either *those* or *these*, is now very sparingly opposed for the former to the latter: as

Exod. xiv. 20. *And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these.*

and as Ezek. i. 21. *When those stood, these stood.*
 so x. 17. *When they stood, these stood.*—

for, as *he* is rather exhibitiv of *the male* than of *that male*, so is *they* or *them* rather of *the persons* than of *those persons*.

Thus may the former be used definitely, and the latter definitely or indefinitely, without either antecedent or explainer exprest: as poetically *he* or *him* of Uz, for *the man* of Uz;

so Heb. xiii. 24. *They of Italy for the people of Italy:*

and so the indefinite familiar phrase, *they* say so, for *people* say so. But in this sense *them* cannot appear, though it may in the preceding. For, as *they* of Italy, so Col. ii. 1.—*them at Laodicea*; in both which places the pronoun is explained or restricted by, [*that are*] of Italy, [*that are*] at Laodicea. Yet even in the indefinite seem we to find *them*:

St. Luke v. 14. *And he charged him to tell no man: But go and show thyself to the priest, and offer for thy cleansing, as Moses commanded for a testimony unto them.*

Proxies must doubtless admit the accidents of their principals; must coincide in every affection with those they represent. For this reason saw we the relative agree both in number and person with the antecedent: for this reason *a male* is represented by *he* or *him*, *a female* by *she* or *her*, a neutral being by *it*; more than one of either or neither sex by *they* or *them*; nay sometimes, though very sparingly, a collective

lective by the plural pronoun; and for the same reason must the relative and possessive pronominals and pronouns *my, thy, his, her, its; our, your, their,* as well as *mine, thine, his, hers, its, ours, yours, theirs;* exactly correspond with the pronouns or persons to which they respectively relate. Yet to singulars as collectives are sometimes applied *we, us,* and *you,* with *our, your; ours* and *yours:* nay *Moses* speaks *man* at once of both numbers and of either sex:

Gen. i. 26. *And God said: Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

27. *So God created man in his own image; in the image of God created he him: male and female created he them.*

a beauty which could not escape the poetic paraphrast. P. L.

vii. 519. *Let us make now man in our image, man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And ev'ry creeping thing that creeps the
ground.*

So makes the same poet other collective nouns substitute plural pronouns:

iv. 600.

—for *beast* and *bird,*

They to their grassy couch, *these* to their nests
Were sunk.

As certainly then as *his*, *her*, *its*, refer to *he*, *she*, *it*; *their* to *they* or *them*, &c. so certainly must *his*, *her*, *its* prove the respective appropriatives of any third person singular, but only of a third person singular; and *their* of any third plural, but of a third plural only. The partitive *each* therefore, though *every one*, being but one at once, can employ no possessive but *his*, *her* (disjunctively *hers*) or *its*: as,

Give *each his* own, *her* own, *its* own.

Give *each his*, *hers*, *its*.

so *Each* must have *his* own, &c.

They have *each his* own, &c.

Yet, as *its* was not yet so frequent in *Milton's* time, he makes *their* the possessive of *each* in the neuter or common gender: *P. L.*

v. 132. Two other precious drops that ready stood,

Each in *their* crystal sluice—

where he might have animated the drops and said, *Each* in *her* crystal sluice; as he does the stars and says:

iii. 720. *Each* had *his* place appointed, *each his* course.

The same objection lies against

vii. 452. Cattle and creeping things, and beast of
th' earth,

Each of *their* kind.

viii. 392.

—*they* rejoice

Each with *their* kind, lion with the lioness,
&c.

If it be alledged that a plural is, in all three, *their's* antecedent, the *each*, which can only appropriate as a singular, becomes in all three superfluous.

The

The great *Milton* could indeed urge a still higher authority for a licence which neither can now authorise.

Ezek. xx. 8. *They did not every man cast away the abominations of their eyes.*

Rev. xx. 13. —and they were judged every man according to their works.

where, if *every man* is held only parenthetical or explanatory, *their* proves the due possessive of *they*.

Nor can it be denied that this construction is as faithful to origin as that of

St. Matth. xvi. 27. *He shall reward every man according to his works.*

or of Prov. xxiv. 12. *And shall not he render to every man according to his works?*

or of 1 Sam. xxv. 10. *There be (for There are) many servants now-a-days, that break away every man from his master.*

in which last a plural antecedent might as well be alledged as in the two first instances. But original may be pleaded for

St. Matthew xviii. 35. *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

where *his trespasses* would be more consistent with modern precision.

Both constructions we find, and both justifiable, in

Jonah iii. 8. *Let them turn every one from his evil way, and from the violence that is in their hands.*

§ 9. *Of the interchange of persons: and hence of apostrophe.*

Nothing is indeed more delicate than the use of the pronouns. In the first and second person the pronouns are commonly indispensable: for, to name the person addressing or addressed, instead of *I* or *we*, *thou* or *ye*, to say *James* or *John*, or *James* and *John*, were by a tedious circumlocution of names to confound the speakers and the subjects, the present and the absent, and to lose every animation of direct address. Whereas so finely are the pronouns contrived, that every distinction and emphasis is preserved by monosyllables so petty at once and so smooth, that their repetition, wherever necessary, can neither interrupt nor offend.

But though repetition may often be necessary, and sometimes graceful, as we shall see in its place, a frequent first person runs into egotism, and a frequent second or third into familiarity. Modesty will therefore be very cautious in the use of the first, and Politeness in that of the two others. Even in telling one's own story, little *I* need seldom enter; and *Cesar* we see always avoid it (unless in historical reference) by naming himself, when he must, in the third person.

So may the second person be elegantly avoided, not only by being (as any person may often be) understood, but by rendering the address indirect, and shifting it to the third person: as when we say, *your lordship*, *your ladyship*, *your majesty*, &c. for *thou* or *you*; *your lordships*, &c. for *ye* or *you*.

Though

Though it be the office of pronoun to prevent the repetition of noun, and to hint instead of naming the subject, repetition is sometimes, even in the third person, more elegant than substitution; and, on occasions of ceremony, the denomination, as more precise, is preferable to its substitute: thus, *my lord* or *his lordship*, *my lady* or *her ladyship*, *his* or *her majesty*, &c. nor only the title, but the very name, when not wantonly repeated, is often politer than bare *he* or *she*; because, if more trouble is taken, more attention is paid.

The stile of scripture, elevated as its subjects, affords the noblest models of this and of all other excellence. Among numberless instances to our present purpose one may suffice, where the generosity of the language almost equals that of the speaker.

1 Sam. xxvi. 17. *And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord, O king.*

18. *And he said: Wherefore doth my lord thus pursue after his servant? for what have I done, or what evil is in mine hand?*

19. *Now therefore I pray thee, let my lord the king hear the words of his servant.*

So the modest and polite *Abigail*:

Let thine handmaid be a servant to wash the feet of the servants of my lord.

No wonder if *Joshua* address in like manner the captain of the Lord's host:

Josh. v. 14. *What saith my lord unto his servant? and not, What sayest thou unto thy servant?*

Yet

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Yet St. Paul, whose politeness none will question, addresses king Agrippa in the direct second person:

Acts xxvi. 27. King Agrippa, believest thou the prophets? *I know that thou believest them.*

28. *Then Agrippa said unto Paul: almost thou perswadest me to be a Christian.*

29. *And Paul said: I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.* where the nobleness of the sentiment is still heightened by the orator's continuing the direct address to the king, aggregating obliquely the rest in the third person.

But, not to mention that the indirect address seems more natural to the hebrew than to the greek language; we see the inspired writers in the former, finely relieve one manner by the other: nor is the alternation more admirable any where than in the hundredth and fourth psalm.

1. O Lord my God, thou art become exceeding glorious; &c.

3. Who layeth the beams of his chambers &c.

6. Thou coveredst it &c.

10. He sendeth the springs &c.

13. He watereth the hills from above: the earth is filled with the fruit of thy works.

14. He bringeth forth grass &c.

19. He appointed the moon for certain seasons: and the sun knoweth his going down.

20. Thou makest darkness, that it may be night; wherein all the beasts of the forest do move: &c.

24. O Lord, how manifold are thy works! &c.

31. The

31. The glorious majesty of the Lord shall endure for ever: the Lord shall rejoice in his works. &c.

Nor less striking saw we the turn from the indirect to the direct, by an elegant ellipse.

St. Luke v. 14. And he charged him to tell no man: But go, and show thyself to the priest, &c.

The same charming variety of surprise, produced by the transference of the direct to the indirect in literal address, may arise from that of the indirect to the direct in the figurative; that is, from the direct address to an absent person, or to a thing present or absent personified, by a figure commonly called *apostrophe*: as in our Savior's pathetic addresses to the obdurate city:

St. Matth. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

St. Luke xix. 41. And when he was come near, he beheld the city, and wept over it,

42. Saying; If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. &c.

So the son of Sirach's to Solomon and Elias, whom he attests to their respective characters:

Ecclus. xlvii. 13. Solomon reigned in peaceable time, &c.

14. How wise wast thou in thy youth! &c.

xlviii. 1. Then stood up Elias the prophet, as fire, &c.

4. O Elias, *how wast thou honored!* &c.
and in other personification :

xxxvii. 3. O wicked imagination, *whence camest thou in to cover the earth with deceit!*
like the Psalmist's to his soul :

Pf. ciii. 22. Praise thou *the Lord*, O my soul!
and with a fine change of person :

Jer. xlvii. 6. O thou sword of *the Lord*, *how long will it be ere thou be quiet?* put up thyself into thy scabbard, rest, and be still.

7. *How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the seashore? There hath he appointed it.*

Apostrophe has also a reflected animation, when the thing personified becomes the speaker : as

If. xlv. 9. *Shall the clay say to him that fashioneth it: What makest thou? or thy work: He hath no hands?*

where the change from the direct to the indirect, enhances the beauty of both. Nor is the double apostrophe more exquisitely or more simply elevated, than are the persons interchanged in the following expostulations :

Job xxxviii. 35. Canst thou *send lightnings, that they may go, and say unto thee: Here are we?*

36. Who hath *put wisdom in the inward parts?* or who hath *given understanding to the heart?*
&c.

Both transitions, from the direct to the indirect address, and from the natural to the well-imagined speaker; the change of object from the personal to the personified, nay of number from the singular to the

the

the plural, as *Israel* proves alternately a person and a people, we find copiously though concisely exemplified in *Hosea's* fourteenth chapter, which to abridge were violation :

1. O *Israel*, return unto the Lord thy God; for thou hast s^{al}n by thine iniquity.

2. Take with you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips.

3. *Assur* shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods : for in THEE the fatherless find mercy.

4. I will heal their backsliding, I will love them freely : for mine anger is turned away from him.

5. I will be as the dew unto *Israel* : he shall grow as the lily, and cast forth his roots as *Lebanon*.

6. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as *Lebanon*.

7. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine : the sent thereof shall be as the wine of *Lebanon*.

8. *Ephraim* shall say, What have I to do any more with idols ? I have heard him, and observed him : I am like a green fir-tree, from me is thy fruit found.

9. Who is wise, and he shall understand these things ; prudent, and he shall know them ? for the ways of the LORD are right, and the just shall walk in them : but the transgressors shall fall therein.

After the sacred apostrophe's what can equal those of *Adam* and *Eve* ?

of *Adam*: P. L.

ix. 404. O much deceiv'd, much failing, hapless *Eve*,
Of *thy* presum'd return! event perverse!
Thou never from that hour in paradise,
Found'st either sweet repast, or sound repose.

496. O *fairest* of Creation, last and best
Of all God's works, creature, in whom ex-
cell'd

Whatever can to sight or thought be form'd
Holy, divine, good, amiable or sweet!
How *art thou* lost! how on a sudden lost,
Defac'd, deflow'r'd, and now to death devote!

of *Eve*:

xi. 268. O unexpected stroke, worse than of Death!
Must I then leave *thee*, *Paradise*? thus leave
Thee, *native soil*, these happy walks and
shades,

Fit haunt of Gods! where I had hope to
spend

Quiet, though sad, the respite of that day
That must be mortal to us both! O *flow'rs*,
That never will in other climate grow,
My early visitation, and my last
At ev'n! which I bred up with tender hand
From the first op'ning bud, and gave *you*
names.

Who now shall rear *you* to the sun, or rank
Your tribes, and water from th' ambrosial
fount?

Thee, lastly, *nuptial Bow'r*, by me adorn'd
With what to sight or smell was sweet!
from *thee*

How

How shall I part? and whither wander down
 Into a lower world, to this obscure
 And wild? how shall we breath in other air
 Less pure, accusom'd to immortal fruits?
 of the poet himself, to *Adam*:

- xi. 754. How didst *thou* grieve then, *Adam*, to behold
 The end of all *thy* offspring! end so sad,
 Depopulation! *thee* another flood,
 Of tears and sorrow a flood *thee* also
 drown'd,
 And sunk *thee* as thy sons—till gently rear'd
 By th' angel, on thy feet *thou* stood'st at last,
 Though comfortless; as when a father
 mourns
 His children, all in view destroy'd at once;
 And scarce to th' angel utter'd'st thus *thy*
 plaint:
 O visions ill foreseen! &c.

to Light:

- iii. 1. Hail, *holy Light*! &c.

or of Satan to the sun:

- iv. 32. O *thou*, that with surpassing glory crown'd,
 &c.

CHAPTER III.

Of the use of VERB *simple* and *compound*.

§ 1. Of compound verb.

VERB, in english as elsewhere, is simple and compound. Simple verb we have seen at large. Compounded it may be with

i. the

1. the auxiliary verbs *do*; *shall*, *will*; *may*, *can*; which govern the infinitive without the preposition: as, *I do move*, *I shall move*, &c.

2. *have*, which, implying possession of completed action, subjoins only the participle past: as, *I have moved*.

3. or the existing verb *be*, which may combine with either participle; with the participle present, to resolve the composition of active verb, as *to be moving*; or with the participle past, as *to be moved*, an equivalent to passive verb, which has no simple form in ours, more than in other modern tongues.

In one form or other however, simple or compound or resolved, our verb admits all the variations that action can require, and consequently all the variety, correspondent or equivalent, that can adorn any language. And, while participle proves so called, not only as partaking both of verb and of noun, but participating or predicating both the active and passive voice; while composition thus supplied suffices to all intents and purposes for a passive, our power of resolving the active into its virtually constituent parts, the substantive verb and the present participle, is a privilege, which, denied to other dictions, ancient or modern, seems appropriated to ours, to compensate varieties which in other respects they may superiorly boast. Actively then,

of the *infinitive* mood
the *present* tense is
to move, or, *to be moving*.

of participle
the present tense:

moving.

the past:

moved.

of the indicative mood

the present tense:

I move, do move, or am moving, &c.

the past:

I moved, did move, or was moving, &c.

the future:

I shall or will move, or be moving, &c.

the conditional present:

I should or would move or be moving, &c.

of the subjunctive mood

the present tense:

I move, do move, or be moving,
I may or can move or be moving, } &c.
I shall or will move or be moving,

the past:

I moved, did move or were moving,
I might or could move or be moving, } &c.
I should or would move or be moving,

In order to express every modification of action or existence, indefinitely past, our language, like her sisters, is fain to combine the verb *have*, through all its parts, simple and compound, with any participle past, even its own, as well as that of the substantive verb. So combined, it speaks in its several tenses respectively, indefinite possession of any completed performance by or upon the subject. As we say
there-

therefore passively *to be moved*, being *moved*, *I am moved*, *I was moved*, *I shall be moved*, *I should be moved*; *I [may] be moved*, *I were moved*, &c. so say we actively, *to have moved*, having *moved*, *I have moved*, *I had moved*, *I shall have moved*, *I should have moved*, *I [may] have moved*, *I might have moved*, &c. and passively, *to have been moved*, having *been moved*, *I have been moved*, *I had been moved*, *I shall have been moved*, *I should have been moved*, *I [may] have been moved*, *I might have been moved*, &c. and consequently as *to be had*, being *had*, &c. so *to have been had*, having *been had*, &c.

§ 2. *Of verb simple and resolved.*

The persons, in their accidents of gender, number and state, can no longer be confounded: the tenses and the moods appear no less distinct, while the simple and compound forms have each its pretty obvious as well as peculiar service.

Of the real, and the conditional, present, there can be no more confusion than of reality and supposition: it being as evident that *I should* or *would*, *might* or *could*, *move*, if such a thing happened, or on such a condition, as that *I [do] move* now in reality.

The imperfect and the perfect past having in english but one simple expression, are distinguished by their application to a past action unfinished and proceeding, or finished at a certain past definite time.

time. But, while *I was* and *I did* are equally expressive of the imperfect or perfect past, *I was doing* ascertains the imperfect, intimating that I did and had not ceased the doing of such a thing, that *I was* a *doing* it, at a definite time when another thing happened or was completely done. Thus, *I was writing* when you *came* in; my action of writing was imperfect or uncompleted, in short, *was performing*, when yours of entering *was performed*.

But action may be continued or completed, that is, imperfect or perfect, in any tense. In any time therefore as well as the past, the verb resolved speaks the continuing or imperfect action; while the simple indicates it naturally complete or perfect, still capable however, when so fixt by the concomitance, of as justly expressing the continued action. Thus, to *do*, *I do*, *I shall do*, &c. may imply either completion or continuance of the action in its respective mood and tense; while, to *be doing*, *I am doing*, *I shall be doing*, intimate only its continuance or imperfection. When we say therefore, to *do* a thing *all the while*, we may doubtless say, to *be doing* it; but when we say, *first* to *do* such a thing, and *then* such another, we plainly mean the completion of both. Nor therefore do the past imperfect and perfect differ more, or require greater variety of expression than the present or future, which may with equal propriety be distinguished into imperfect and perfect tenses: thus, *I am doing* is the present imperfect, *I do* the present perfect, &c. Hence is our language, far from being defective,

more rational than those which distinguish by termination the imperfect and perfect past; nay more copious by the exclusive privilege of resolving every tense into the same distinction. Hence may also be inferred that auxiliaries, as such, admit no resolution; which accounts for our never saying, even when *be* and *have* are principals, *to be being*, *to be having*, &c.

§ 3. *Of the indicative mood, and its auxiliaries.*

I. *do* and *did*.

As the verb simple or resolved is perfect or imperfect, so *do* and *did*, in the present and past, are far from superfluous auxiliaries. For, whatever may sometimes be their abuse,

where feeble expletives their aid *do* join, certain it is that they render affirmation or negation not definite only but solemn, and that therefore they are peculiarly employed in interrogation, nor less properly when the answer is to be precise as the question: thus,

Dost thou } promise? *I do* (or *do not*) promise.
Do you }

Did ye promise? *We did* (or *did not*) promise.

the questions being indeed,

Is it a fact that *thou dost*—that *you do*—that *ye did*—promise:

and the answers,

It is a fact that *I do* (or *do not*)—that *we did* (or *did not*) promise: elliptically, *It is a fact*, or more elliptically, *It is*. For, to the questions, *promisest thou?*

thou? promise you? promised ye? &c. the answers are, *I promise. We promised. &c.* But either manner of asking admits, nay except in solemn precision, requires the brief answers, *I do or do not; we did or did not: &c.* as any auxiliary may well supersede its principal already express.

To negation or denial therefore belongs also solemnity, at least precision: *do* and *did* find accordingly here too a very natural place:

Dost thou not } promise? I do not, or I do [promise.]
Do you not }
Did ye not promise? We did not, or we did
[promise.]

less solemnly,
Doſt not thou } *promise?* *Not I. I do [not.]*
Do not you }
Did not ye *promise?* *Not we. We did [not.]*

and familiarly,
Dostn't thou } promise? *Not I.* *I don't or I do.*
Don't you - }
Did'nt ye promise? *Not we.* *We don't or we*
 do.

as without auxiliary,

<i>Promisest thou not?</i>	}	<i>I promise [not.]</i>
<i>Promise you not?</i>		<i>Not I.</i>
<i>Promised ye not?</i>		<i>Not we: &c.</i>

or *Promisest not thou?* &c. when the pronoun is meant emphatical. Nor need it infine be told, that to any question the most laconic answer in the affirmative is *Yes*, and in the negative, *No*.

But, if the question be rather of some circumstance than of the fact itself, the solemn auxiliary

E 2

still

still proper in the question, were improper, because distractive of the attention from the circumstance, or redundant, as of no effect at all: thus,

How do you promise? }
familiarly, } *I promise thus.*
How promise you? }

for, *I do promise thus*, is the answer to *Do you* (indeed) *promise thus?* and transfers the stress from the manner to the affirmation.

It will be easily imagined that *do* and *did* can go before no other auxiliary; nay hardly before *have*, though they may before *do*, even when these are principals. Obsolete is it therefore to say interrogatively, though we may imperatively, *Do you have it*, for *Have you it*; much more then to say, *I do have it*, for, *I have it*; where the vulgarly familiar, knowing *have* but as a helper, says, *Have you got it?* *I have* [got it.] which is the indefinite or possessive past of the verb, to *get*.

But often come the questions, *How do you do?* *How do ye* [*do?*] &c. and occasionally, *Do you do it?* *Do you not do it?* more solemn than *Do not you do it?* &c. producing as naturally, *I do so so*; and as possibly, *I do do but so so*. *I do do it*. *I do not do it*; or *I do*. *I do not*. &c.

2. *shall* or *will*.

The auxiliaries of the future *shall* and *will*, however distinct in their own nature, yet as auxiliaries (and now *shall* is no other) have so blended their original meaning in the futurity they both ascertain, that their distinction, ever clear in the capital,

which as the center of politeness, is in language at least the center of purity, becomes more and more doubtful in proportion to departure from it.

Nor at this will they wonder who consider, that of the two signs *shall* and *will*, the former implies promise, the latter prediction, and, in the first person, promise with prediction.

In the first person indeed *will* must, and in the other two may speak immediate volition: but in the second and third persons *will* may according to occasion as fairly foretel that which is naturally or morally sure to happen.

Will therefore, as a sign, can ask neither in the first nor second person. For *will* I, *wilt* thou, or *will* you, and *will* ye, do so or so? enquire the volition, not the event; and *will* he, she, it, or they? either the volition or the event; whereas *shall* I, *shalt* thou, *shall* he, she or it? demand a permission or promise.

Affirmatively, I *shall*, thou *shalt*, he, she or it *shall*, &c. do so or so, promise more or less solemnly; while I *will*, thou *wilt*, he, she or it, &c. *will* do so or so, imply in the first, either inclination, or event founded on, or accompanied with, inclination; and, in the other two persons, event.

Again, *shall* I, *shalt* thou, *shall* he, she or it be or do so or so? are questions precisely equal to *am* I, *art* thou, *is* he, she or it, positively, *to* be or do so? or, is my, thy, his, her or its being or doing so a positive futurity? whereas *will* I, *wilt* thou, *will* he, she or it, be or do so, may be construed either *will* I, *willest* thou, *willeth* or *wills* he, she or it,

to be or do so? or *am* I, *art* thou, *is* he, she or it, naturally, to be or do so? *is* my, thy, his, her, or its being or doing so, a natural contingency?

So, I *shall*, thou *shalt*, he, she or it *shall*, be or do so or so, evidently promise, I *am*, thou *art*, he, she or it *is* to be or do so or so; and I *will*, thou *wilt*, he, she or it *will* be or do so or so, speak either immediate volition or necessary contingency; to ascertain which latter, *shall* is doubtless safer in the first person; and the incongruity of doubt prefixed to *will* in the first person; as,

I doubt whether I *will* or no:

I believe I *will*.

for, I doubt whether I *shall* or no:

I believe I *shall*.

is as palpable as that of *will* I? for *shall* I?

Nor seems it necessary to subjoin, that whatever has been said of the three persons singular of either auxiliary, must equally hold of the three persons plural.

To Scripture here, as in all other difficult cases, we well may have recourse for the most satisfying and striking authorities.

How much more powerfully comes command in the solemn promise than it could have done in the imperative mood! and how beautifully is the consequential event mixt with volition in the third commandment!

Exod. xx. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

How

How feeble in comparison, were *Do not take*, or *Take not*, or *Thou mayest not take*, &c.!

Wisdom and Foresight must deal in futurity: every chapter of the Bible therefore, especially of the prophetic and sapiential books, must teem with examples of the distinction here ascertained.

Volition and futurity, prediction and promise, are finely intermixed in the eighteenth chapter of *Genesis*.

5. *And I will fetch a morcel of bread, and comfort ye your hearts; after that you shall pass on: &c.*

10. *And he said, I will certainly return unto thee, according to the time of life, and Sarah thy wife shall have a son.*

14. *At the time appointed will I return unto thee, &c. and Sarah shall have a son.*

17. *And the Lord said, Shall I hide from Abraham the thing which I do?*

18. *Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.*

19. *For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.*

23. 25. *And Abraham said, Shall not the judge of all the earth do right?*

26. *And the Lord said, If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes.*

27, 28. *And Abraham answered and said, Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for lack of five? And he*

said: *If I find there forty and five, I will not destroy it.*

30. 32. *And he said, Oh let not the Lord be angry, and I will speak: &c.*

So Ruth i. 16. *Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I dy, and there will I be buried.*

From the Proverbs as well as the Psalms exhaustless are the instances:

Prov. xiii. 20. *He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.*

xix. 25. *Smite a scorner and the simple will beware; and reprove one that hath understanding, and he will understand knowlege.*

But promise and prediction are so nearly coincident, especially in the third person, where promise is often but a stronger prediction, and prediction but a weaker promise, that it may not be unpleasing to contrast some specimens of the interchange as well as coincidence of the auxiliaries in the former and latter translations of the Psalms, whence not only the use of the contending signs, but the merit of rival versions may in some degree appear.

Pf. lxxx. 18. *And so So will not we go back will not we go back from thee; quicken us, thee: O let us live, and and we will call upon thy we shall call upon thy name.*

lxxix. last. *So we that are thy people and the sheep of thy pasture, shall give thee thanks for ever, and will alway be showing forth thy praise from generation to generation.*

cxix. 16. *My delight shall be in thy statutes, and I will not forget thy word.*

cxxxii. last. *As for his enemies, I shall clothe them with shame; but upon himself shall his crown flourish.*

xviii. 25. *With the holy thou shalt be holy, and with a perfect man thou shalt be perfect, &c.*

xxix. last. *The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.*

cxxxix. 6. *Whither shall I go then from thy spirit; or whither shall I go then from thy presence? &c.*

So we thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations.

I will delight myself in thy statutes; I will not forget thy word.

His enemies will I clothe with shame; but upon himself shall his crown flourish.

With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright.

The Lord will give strength unto his people; the Lord will bless his people with peace.

Whither shall I go from thy spirit; or whither shall I flee from thy presence? &c.

10. *If I say, peradventure the darkness shall cover me, then shall my night be turned to day.*

li. last. *Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.*

lxvii. 7. *God shall bless us, and all the ends of the world shall fear him.*

cxxvi. last. *He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.*

cxviii. 28. *Thou art my God, and I will thank thee; thou art my God, and I will praise thee.*

cxxxix. 19. *Wilt thou not slay the wicked, O God? depart from me, ye blood-thirsty men.*

If I say, surely the darkness shall cover me, even the night shall be light about me.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering; then shall they offer bullocks upon thine altar.

God shall bless us, and all the ends of the earth shall fear him.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Thou art my God, and I will praise thee; thou art my God, I will exalt thee.

Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

cxl. 12. *Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless.* *I know that the Lord will maintain the cause of the afflicted, and the right of the poor.*

lxxvii. 7. *Will the Lord absent himself forever; and will he be no more entreated?* *Will the Lord cast off for ever, and will he be favorable no more?*

xciv. 8. *Take heed, ye unwise among the people: O ye fools, when will ye understand?* *Understand, ye brutish among the people; and, ye fools, when will ye be wise?*

Nor less happy is the harmony between other cognate passages.

As Psalm xxxvii. 11. *The meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace?* *The meek shall inherit the earth, and shall delight themselves in the abundance of peace.*

So St. Matth. v. 5. *Blessed are the meek, for they shall inherit the earth.*

Jer. vii. 23. *Obey my voice, and I will be your God, and ye shall be my people.* *xi. 4. Obey my voice, so shall ye be my people, and I will be your God.*

Hab. ii. 3, 4. *For the vision is yet for an appointed time; but at the end it shall speak, and not ly: though it tarry, wait for it; because it will surely come, it will not tarry.* *Heb. x. 37. For yet a little while, and he that shall come, will come, and will not tarry.*

Joel ii. 28. *And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy : your old men shall dream dreams, your young men shall see visions.*

29. *And also upon the servants and upon the handmaids, in those days, will I pour out my spirit.*

30. *And I will show wonders in the heavens; and in the earth, blood, and fire, and pillars of smoke.*

31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.*

32. *And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered.*

2 Pet. iii. 10. *But the day of the Lord will come as a thief in the night, in which the heavens shall pass away*

Acts ii. 17. *And it shall come to pass in the last days (saith God) I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams.*

18. *And on my servants and handmaidens I will pour out, in those days, of my spirit, and they shall prophesy.*

19. *And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.*

20. *The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.*

21. *And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.*

away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?

St. Matth. xxiv. 3. When shall these things be? and what shall be the sign of thy coming, and of the end of the world?

St. Mark xiii. 4. When shall these things be? and what shall be the sign, when all these things shall be fulfilled?
St. Luke xxi. 7. When shall these things be, and what sign will there be, when these things shall come to pass?

3. *Should or would.*

The past times of *shall* and *will* are the natural aids or first constituents of the conditional present: for, as *shall* is the equivalent of *am to*, *is to*, *are to*, and *shalt* of *art to*; so is *should* of *was to* and *were to*, and *shouldest* or *should'st* of *wast to* and *wert to*. Thus *I shall do it* being precisely *I am to do it*, *I should do it* is *I was to do it*, or rather *I were to do it*; and *I will do it* being just *I shall willingly do it*, *I would do it* must be *I should willingly do it*, &c.

Should and *would* therefore bear to each other the same analogy as *shall* and *will*; and these may be conditional as well as those: for we can equally say,

If such a thing happen, *I shall* or *will* do so.

If such a thing happened, I *should* or *would* do so. That may then be named a dependant or conditional future, as this a dependant or conditional present; one that which *is to* happen some time hence, the other that which *were to* happen now, upon such a supposition.

Now *should* and *would*, like *were*, originally past times, become signs of a conditional present, because they both suppose a past indication, to which they are subjoined a consequential: whence the natural coincidence of the *conditional* or *suppositive* present with the *subjunctive* past, condition or supposition necessarily inferring subjunction.

Should signifying *were to* is thence interchangeable with *ought to*, and still in its conditional acceptation. Thus, *One should do so or so*, without any condition exprest, implies, *if one did one's duty*.

Couching thus a subjunctive indication like *were to*, *should* is now seldom interchangeable with *was to*, as we find it,

St. Matth. xi. 3. *Art thou he that should come, or do we look for another?*

that is, *Art thou he that was to come, or that ought to come, according to prediction?*

and so St. John vi. 14. *This is of a truth that prophet that should come into the world.*

No wonder then if *were* be the elegant substitute of *should be* or *would be* conditional as well as subjunctive, thus, *It were [a] pity*. So in the idiom or phrase, *as it were*:

Gen. xxxvi. 14. *That were a reproach unto us.*

If.

If. liii. 3. *We bid, as it were, our faces from him.*

As *shall have* may, like any other future, understand the auxiliary, and appear a present, *should have*, sometimes *would have*, may elegantly substitute *had*: thus,

You *will know*, when I *have told* you, that is, when I *shall have told* you.

If you *had told* me, I *had*, or *should have*, known.

If I *had told* you, you *had*, or *would have*, known.

So Num. xxii. 33. *Unless she had turned from me, surely now also, I had slain thee, and saved her alive—that is, I should, or would have slain thee, &c.*

St. John xi. 21. 32. *Lord, if thou hadst been here, my brother had not died—that is, would not have died.*

4. Interrogation and transposition.

The mood which indicates or answers can alone ask, because to ask is to indicate enquiry. The indicative therefore can alone be interrogative: and interrogation we already know, from numberless instances, to be performed by subjoining to the operative the subject—that is, to the verb the governing noun or pronoun; by which transposition of the indicating parts, enquiry becomes, as it should, the opposite of information. Thus,

Am I? Do I? Shall I? I am. I do. I shall.

Am I not? Am not I? I am not.

Do not I it? Do I not it? I do not it.

Do I it not? I do it not.

Do not I do it? Do I not do it?

Do I do it not? I do do it not.

So,

So, *Have I [not] been or done ? Have [not] I ? I have [not] &c.*

where the auxiliary brings a more positive affirmation, and the *not* subjoined to the objective *it*, by coming thus into a place of greater power, renders the question or answer more solemn than when the negative in its natural order immediately follows the verb.

Nor does this transposition of the noun or pronoun and verb imply always interrogation ? Oft have we seen indication subjoin its subject. Elegantly as well as naturally will connexion or emphasis on many occasions prefix the object, qualifier, or other connective to the indicating verb, which the subject, noun or pronoun, must no less naturally follow.

Thus says our Savior by St. Matthew :

iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

St. Paul by St. Luke :

Acts xvii. 23. *Whom therefore ye ignorantly worship, him declare I unto you.*

St. Peter by the same :

Acts iii. 6. *Silver and gold have I none; but such as I have, give I thee.*

Moses by the same :

22. *A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.*

25. *And in thy seed shall all the kindreds of the earth be blessed.*

And St. Paul himself :

Gal. vi. 7. *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

The apostles then in every regard must we honor : or,
In

In every regard then must we honor the apostles : or, The apostles then must we honor in every regard : are alike fair combinations, which grow insipid only when called into question, that is, when any of the three is exprest, as all the three may, in an interrogative tone.

Evident is it therefore that any connective word, object, qualifier, or circumstance, that by claiming the lead demands transposition, may, as well as an interrogative, prefix the verb to its subject. But dubitative, causal or conductive conjunctions, connecting only direct doubt, consequence, or end, because they require no inversion, admit none; while the illative or inferential *therefore* and *wherefore*, visibly regarding what precedes as well as follows, and being a sort of adverbial conjunctions, may sometimes, if seldom, subjoin transposition: as, *therefore is it—for therefore it is—or it is therefore.*—

So other adverbials, like adverbs, admit elegant transposition: *else, yet, meantime, &c.* as, *yet is it evident—for, yet it is evident—else were there no difference, for, else there were no difference, where the transposition is of the adverb there, which subjoins the subject in both.*

So Ps. xxiii. 1. *The Lord is my Shepherd, therefore can I lack nothing.*

xx. 6. *Now know I that the Lord helpeth his anointed.*

xxvii. 3. *Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him.*

The copulative conjunctions, by connecting similar construction, may doubtless subjoin the inverted, though

and Young, N. Th.

When *strikes* us *every motive* that can melt.
Milton, without any introducer uses like freedom: *P. L.*

iii. 710. Confusion heard his voice, and wild uproar

Stood rul'd: *stood vast infinitude* confin'd.

The transposition and coincidence of the imperative we shall see in that adoptive mood.

§ 4. *Of the subjunctive mood, and its auxiliaries.*

The subjunctive may be simple or compound, like other moods, with which it proves connected by the conductive *that*; and that it may exhibit the modifications of power, wish, and subsequence, its auxiliaries or signs, are *may* or *can*, *shall* or *will*, nay sometimes *do*, with their respective past times; especially the first, which being of potential import, becomes the sign of tendency: as,

Pl. xc. 12. *So teach us to number our days*, that we may apply our hearts unto wisdom.

Can is an auxiliary, when interchangeable with its own past time, with *may* and *might*, with *shall* and *should*, nay with *will* and *would*; that is, when a sign rather of possible subjunction, than a symbol of absolute power: thus,

Is the fact so certain that I *can* (or *could*, *may* or *might*, *shall* or *should*, *will* or *would*) affirm it?

Not only *may* or *can* therefore, but *shall* and *will*, and the past times of all four, may be signs of the present subjunctive; subjunction implying such futurity as is subsequent to other action, and the past times

times being (we know) signs of the conditional or suppositive present.

The above example exhibits every variety of subjunction potential or effectual, except that which comprises them all, the true subjunctive itself independant of auxiliaries; though our subjunctive is indeed, in the present, no other than the infinitive or root understanding auxiliaries, and in the past, but the indicative substituted, whether with or without them. Thus, Is the fact so certain *that* I affirm it? or, It is but just *that* thou affirm it, is an elliptical specification, evincing on one hand that the subjunctive may unaided, or seemingly unaided, imply power, event, will, or supposition, and on the other that the auxiliaries more obviously, if sometimes less elegantly, ascertain the mode of subjunction.

The subjunctive however, simple or compound, that is, elliptical or supplied, is so closely connected with the indicative or other prepositive mood, one being the subsequence of the other, that in all language as in common-sense,

The prepositive and subjunctive moods must agree in time.

But the subjunctive implying an inducted subsequence, the inducing or prepositive verb may be present or future to subjoin the present to either; must be past to subjoin the past: and may be present, past, or future to subjoin that past which constitutes the conditional or imagined present. Thus,

It *was* so certain, that you *might* or *could*, *should*, or *would*, affirm it.

It

It *will be* so certain that you *may* or *can*, *shall* or *will*, affirm it.

It *is* so certain that you *may* or *can*, *shall* or *will*, might or *could*; *should* or *would*, affirm it. where though all the auxiliaries are so far equal to each other, that they all are equal to their absence in the elliptical.

It *is* so certain that you *affirm* it? the difference between *may* and *can* is as palpable as between *shall* and *will*; palpable indeed as when they appear indicatively in,

You *may* [do it], if you *can*: *may* symbolising power permitted, and *can* power possessed; a sufficient reason for *may*'s being the principal sign, when any sign is needed, of the present subjunctive.

Nor can it be denied that the subjunctive, without auxiliaries, though it may understand any one of them, is so much the less precise as it may coincide with the indicative.

As in time, so in other modifications, analogy must subsist between the prepositive and subjunctive parts. According to antecedence, must be consequence, as according to question answer. According therefore to the interrogation or indication, the doubt or certainty that precedes, must be suited, or suppress the subjunctive sign.

Doubt or uncertainty, which includes tendency, as well as interrogation, will naturally subjoin the potential and consequential symbols.

Certainty

Certainty or resolution, independant of power, and impatient of futurity, scarce admit the intervention of any auxiliary.

Neceffity immediate admits none.

Thus,

May	} you teach	can	} shall or will	} learn.
Can		may		
Shall		will	} may or can	
Will		shall		
Might	} so that they	could	} should or would	
Could		might		
Should		would	} might or could	
Would		should		

So, You *may* teach that they *can*, *shall* or *will* learn, &c.

and so with desiderative antecedence, whether desiring, commanding, or enforcing:

I [*do*] wish } that you { [*may, can, or will*] } be
 I *shall* wish } { [*might, could, &c.*] } or
 } { *were or did* } do.

I *wished* or *would* } that you { *might* be or do.
I *could* or *should* wish } { *were* or *did*.

I *desire* that you [*may* or *will*] *be* or *do*.

Teach so that they [may, can or shall] learn.

I insist that you [shall] be or do.

I *command* that you [*may*] *be* or *do*.

It behoves
It will behave } that you *be* or *do*.

It *behoved* } that you } be, or that you *were*.
It *would* behave } *should* } do, or that you *did*.

One subjunctive may subjoin another, as an effect may prove a cause :

I wish

I wish that you [*may or will*] teach, so that they [*can or shall*] learn.

I could wish, as I wished, that you might, could, should or would so teach, that they could, might, would or should learn—or that you taught so that they learned.

Hence, O that he [*may*] be or do! O that he might be or do, or, O that he *were* or *did*: being indeed, O! I wish *that* &c. O! I would *that* &c.

It behoves that you teach so that they [*may, can or shall*] learn.

Authorities with the signs, are:

St. Luke xviii. 41. *What wilt thou that I shall do unto thee? And he said: Lord, that I may receive my sight?*

St. John xvi. 24. *Ask, and ye shall receive, that your joy may be full.*

xv. 11. *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

1 Sam. xvii. 26. *Who is this uncircumcised Philistine, that he should defy the armies of the living God?*

Acts xi. 17. *What was I, that I could withstand God?*

Without the signs:

2 Tim. i. 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee.*

1 St. John iv. 21. *And this commandment have we from him, that he who loveth God, love his brother also.*

St. John xv. 13. *Greater love hath no man than this, that a man lay down his life for his friends.*

Heb. v. 12. *For, when for the time ye ought to be teachers, ye have need that one teach you, which be the first principles of the oracles of God.*

The conductive may be elegantly understood : as, *I wish it [may] be so. I would* (more elliptically, *would*) *it were :*

Rev. iii. 15. *I would thou wert hot or cold.*

1 Cor. iv. 8. *I would to God ye did reign, that we also might reign with you.*

2 Cor. xi. 1. *Would to God ye could bear with me.*

Deut. xxviii. 67. *Would God it were even.*

So Thomson's Autumn :

Romantic wish ! Would this the daughter were.
and so Young's Complaint :

Is this the flight of fancy ? Would it were.

The conductive is always understood, though never express, to the prepositions *before, ere, till* or *until*, and *against*, which in their conducting nature require the subjunctive mood : as,

Consider well, *before* (or *ere*) *thou resolve ; and resolve not long until thou execute.*

So St. John vii. 51. *Doth our law judge any man, before it hear him, and know what he doeth ?*

1 Sam. i. 23. *Tarry until thou have weaned him.*

Job xiv. 14. *All the days of my appointed time will I wait till my change come.*

Exod. vii. 15. *Thou shalt stand by the rivers brink, against he come.*

So

So Milton, P. L.

vii. 107. Or we can bid his absence, *till* thy song
End, and dismiss thee *ere* the morning shine.

Yet both *before* and *until* or *till* may conduct to indication: as, when inducing an indefinite subsequence, both naturally claim the subjunctive; so, when they conduct to a definite affirmation, the indicative alone can follow. Thus read we in one chapter,

Ecclus. xviii. 19. *Learn before thou speak.*
and 23. *Before thou prayest, prepare thyself.*
as in one book,

I Sam. xvii. 52. —*and pursued the Philistines, until thou come to the valley—*

and xv. 7. *And Saul smote the Amalekites from Havilah, until thou comest to Shur.*

both accountable by supplement thus:

Learn before the time that thou dost speak.

Before the time that thou prayest, prepare thyself, &c.

So Ecclus. xxiii. 17. *He will not leave off, till he dy.*

and Johnson, in his *Vanity of human wishes*:

He turns, with anxious heart and crippled hands,

His bonds of debt, and mortgages of lands;

Or views his coffers with suspicious eyes,

Unlocks his gold, and counts it *till* he dies.

The conditional *provided*, and its equivalent *so* used conjunctionally may express, but rather understand the conductive: as, *provided* (or *so*) [that] he *be* or *do*.

Unless also rather understands than expresses the conductive: as must consequently *without* and *except*, one its familiar, the other its ancient substitute: thus

unless (or *without*, or *except*) [that] he be or do &c.

Lev. xxii. 6. *He shall not eat of the holy things, unless he wash his flesh with water.*

Pf. cxxvii. 1. Except the Lord build *the house*, *their labor is but lost that build it.*

As *unless* is virtually *if not*, *lest* being only the conductive conjunction negative, or the equivalent of *that not*, must no less necessarily infer the subjunctive; but by its immediately preventive nature never absolutely requiring, and seldom admitting the signs: thus the equivalent,

Deut. vi. 12. *Beware lest thou forget the Lord.*

viii. 11. *Beware that thou forget not the Lord.*

and so 1 Cor. x. 12. *Let him that thinketh he standeth, take heed lest he fall.*

The imperative therefore subjoins no sign: the present and future indicative subjoin or not *may* or *should*, the past time subjoins rather *should* than *might*. *Should* proves thus the most natural auxiliary that a suppositive *lest* can prefix to any verb:

I do—I shall—I would—do it, lest you [may or should] think &c.

I did it, lest you might or should think &c. or, less frequently, lest you thought &c.

So 2 Cor. xii. 6. *But now I forbear, lest any man should*

should think of me above that which he seeth me to be.
and so *Pope* after *Horace* :

Lest you should think that verse shall dy, &c.

The conditional or suppositive conjunctions, *though*, or its solemn compound *although*, and *if*, or the indefinite alternative *whether*, require the indicative or subjunctive mood, as the subjunction they induce is definite or indefinite, as they concessionally affirm or suppose. Yet being rather of indefinite nature, their tendency must be to the subjunctive, where they no less naturally assume the signs of power or supposition *may* or *shall*, *might* or *should*. Thus, with concessional or suppositive affirmation,

Though, or *If*, he is—or *does*, it *avails* him nothing.
with concessional supposition :

Though, or *If*, he *be*—or *do*, it *will* (or *can*)
avail him nothing.

It *avails* nothing—It *will* (or *can*) avail nothing,
though—or *if*—he *be* or *do*—*whether* he *be* or *do* or
not.

So, What *though*—or *if*—he *is* and *does* ?

What *though*—or *if*—he *be* and *do* ?

as *Addison* in his version of the xixth psalm :

What *though* no real voice or sound

Amid the radiant orbs *be* found ?

so *Milton*, P. L.

iii. 686. And oft, *though* Wisdom wake, Suspicion
sleeps

At Wisdom's gate.

xii. 403. ——— *though* Love

Alone fulfil the law.

v. 167. *If* better thou belong not to the dawn.

i. 10.

—or if Sion-hill

Delight thee more.

xii. 444.

—if so befall.

The good man	{	<i>does</i>	{	not swerve	{	<i>[do</i>	{	<i>save his life by so doing.</i>
		<i>will</i>		from his		<i>shall</i>		
		<i>can</i>		integrity		<i>may</i>		
		<i>would</i>		though—		<i>should</i>		
		<i>could</i>		if—he		<i>might]</i>		

The good man swerves not from his integrity, whether he [*may*] *save* his life or not by so doing. He regards not *whether* he *do* or no.

Do he or not, he minds not.

As *though* and *if* therefore, so *whether*: *whether* he *is—does—*or not, I know not, or, I do not know.

Whether, he *be—do—*or not, I care not, or,

I do not care.

And as *whether*, so are all other interrogatives become indefinite construed: *who*, *which*, *what*; *how*, *when*, *where*, *whence* and *whither*: thus,

I know not *who* it *is—who* does it:

I care not *who* it *be—who* do it.

I knew not *who* it *was—who* did it:

I cared not *who* it *were—who* did it.

so, I know not *how* it *is—how* he *does* it:

I care not *how* it *be—how* he *do* it.

&c.

Analogous is the construction of the indefinites compounded with *ever* or *soever*:

Whoever it *is*, or rather *be*, he is blamable.

He is blamable, *whoever* he *be*.

Whoever *does* it, or *has* done it, is blamable.

Whoever [*may*] *do* it, or [*may*] *have* done it, he is blamable.

So

So the conjunction *that* may itself be declared indicative or subjunctive, as it definitely or indefinitely subjoins one operative or verb to another: for as exprest or understood it may be said to articulate every subjunctive, though now after suppositives or indefinites it is only understood; no less naturally and necessarily does it seen or unseen subjoin one indication to another: in *I know, I say, [that] he is or does*, than one operation subordinate or subsequent to another: in *I wish—I order that he be or do &c.*

But concession or supposition may also look backward or forward: the concessional or suppositives may therefore subjoin the past or future, which in our tongue know no subjunctive; as neither does indeed the present but by ellipse of the auxiliary:

Though—If—he was there, and did it, I care not.

Though—If—he [shall] be there, and [shall] do it, I care not, or shall not care.

Whether he was or will be there, I neither know nor care.

I neither know nor care who it was—who did it—who it shall be—who shall do it.

I neither knew nor cared who it were—who did it—who it should be—who should do it.

One verb thus alone has a preterite subjunctive, and that, as we have seen, coincident with the conditional. Fearless of this coincidence, some scholars, knowing the tendency of suppositives or indefinites to induce the subjunctive, have affected to subjoin always *were* to *though* and at least to the

indefinite *whether*, exhibiting or alledging such authorities, as

Heb. v. 8. Though *he* were a son, yet learned he obedience.

1 Cor. xv. 11. Whether it were *I* or *they*, so we preach, and so ye believed.

meaning, though he was, whether it was, &c. were singular being equivalent only to *should be* or *would be*; and in this sense very proper when ascertained by an inducing preterite:

St. Luke iii. 15. And as the people were in expectation and all men mused in their hearts of John, whether he were the Christ or not.

Acts x. 18. And called and asked whether Simon, who was surnamed Peter, were lodged there.

While *were* therefore, sometimes plausibly as in the two latter, sometimes less justifiably as in the two former examples, has labored the exclusion of *was*, whose place is only that of singular and past indication definite or indefinite, *was* has made so ample reprisals upon *were*, as to exclude it from every singular capacity in the mouths of many fancied elegant, and even from every plural in those of the vulgar.

Supposition may doubtless naturally run into question, and then the indicative can alone take place: as

St. James v. 13. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

as though the Apostle had said, *If* any among you be &c. so might he have said: *Should* any of you be &c. for *If* any of you *should be* &c. and so can we say,

Was,

Was, or rather *Were*, any of them afflicted? *he*, rather *they*, prayed &c. for, If any *was*, or *were* &c. any being now plural in this sense, and any one the singular. So, while other verbs having only one preterite may employ it interrogatively for the conditional present, as, *did* I for *if* I *did* or *if* I *should* *do*; the substantive verb having two singular preterites, uses *was* or *waſt*, alone for interrogation, and *were* or *wert* only in the suppositive as well as subjunctive. Yet need we not wonder if those who say, *if* I *was*, *if* that *was* the case, say also, *was* I, *was* that the case; for *if* I *were*, *were* I, &c. or if the propriety be pretty equal in, *Though* I *were* there *yesterday*, and, in *If* I *was*, or *Was* I, there *to-day*. How different the miltonic! *P. L.* iv. 436. But let us ever praise him, and extol

His bounty, following our delightful task
To prune those growing plants, and tend
these flowers,

Which, *were* it toilsom, yet with thee *were*
sweet.

But, whatever may be certain antiquations of scripture-style, our version proves almost as much the standard of our language, as the original is the code of Truth. Of *was* and *were* therefore distinguished, as well as of the subjunction or indication required by suppositives or indefinites, it were vain to seek elsewhere any so unquestioned examples:

Joshua xiv. 11. *I am as strong as I was.*

Job xxxviii. 4. *Where waſt thou when I laid the foundations of the earth?*

St. John viii. 58. *Before Abraham was, I am.*

St. James i. 24. *For he beholdeth himself, and goeth his way; and straightway forgetteth what manner of man he was.*

2 Sam. xviii. 29. *I knew not what it was.*

St. Luke xxii. 23. *And they began to enquire among themselves which of them it was that should do this thing.*

Job xxix. 2. *O that I were as in months past!*

Cant. viii. 1. *O that thou wert as my brother!*

Deut. v. 29. *O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.*

Num. xiv. 3. *Were it not better for us to return into Egypt?*

St. Luke xxii. 24. *His sweat was, as it were, great drops of blood.*

Micah v. 2. *But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is, to be ruler in Israel.*

Prov. xi. 21. *Though hand join in hand, the wicked shall not go unpunished.*

St. John xi. 25. *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.*

St. Mark xiv. 29. *Although all shall be offended, yet will not I.*

St. Matth. xxvi. 35. *Though I should dy with thee, yet will I not deny thee.*

Mal. i. 6. *If then I be a father, where is mine honor? and if I be a master, where is my fear?*

Rom.

Rom. xiii. 4. If thou do *that which is evil, be afraid.*

Dan. iii. 17. If it be *so, our God, whom we serve, is able to deliver us.*

The hebraism *if so be*, for *if so* it be, has a simple solemnity peculiar to the sacred writings: as,

Is. xlvii. 12. *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.*

Hosea viii. 7. *For they have sown the wind, and they shall reap the whirlwind; it hath no stalk: if so be it yield, the strangers shall swallow it up.*

Elsewhere this idiom, as circumlocutional, has grown old. Other examples of suppositive subjunction, are:

Num. xxxv. 16. *If he smite him, so that he dy—*

17. *If he smite him, and he dy; &c.*

St. James ii. 2. *If there come unto your assembly a man with a gold-ring, in goodly apparel, and there come in also a poor man in vile raiment: and ye have respect to him that weareth the gay clothing, &c.*

14. *What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him?*

15, 16. *If a brother or sister be naked, and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed, and be ye filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*

17. *Even so faith, if it hath not works, is dead.* in which last verse the subjunctive, as in the original, might have taken place; but we see the indicative preferred, as particularising the supposition, which it may be also said to do,

Prov. ii. 3, &c. *Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God.*

vi. 35. *He will not regard any ransom, neither will he rest content, though thou givest many gifts.*

Again, 1 Cor. xii. 17. *If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?*

St. Luke vii. 39. *This man, if he were a prophet, would have known &c.*

St. John ix. 33. *If this man were not of God, he could do nothing.*

St. John vii. 17. *If any man will do his will, he shall know of the doctrine, whether it be of God.*

Ecclus. v. 12. *The sleep of a laboring man is sweet, whether he eat little or much.*

Gal. v. 10. *But he that troubleth you, shall bear his judgement, whosoever he be.*

St. John xi. 57. *Now both the chief priests and the pharisees had given a commandment, that if any man knew where he were, he should show it, that they might take him.*

§ 5. *Of the imperative mood, and its auxiliaries.*

The present and only tense of the *imperative* mood is no other than the present subjunctive with the governing noun or pronoun subjoined, the pronoun being understood, unless solemnly, in the second person, which, as the direct object, must be the principal person of this mood. *Move I, do I move, or be I moving, move [thou] &c.*

As the first person, especially plural (which by taking in the audience avoids egotism) elegantly or emphatically subjoins the pronoun in *come we now—proceed we next—take we heed—&c.* so the second person expresses the pronoun with emphasis or distinction: thus

Pf. li. 18. Build thou *the walls of Jerusalem.*

I Kings viii. 32. *Then hear thou in heaven and do, and judge thy servants, &c.*

St. Luke x. 37. Go, *and do thou likewise.*

xvii. 6. Be thou *plucked up, and be thou planted in the sea.*

xxi. 19. *In your patience possess ye your souls.*
and after such models, the Liturgy:

Spare thou them, O God, who confess their faults:

Restore thou them that are penitent.

With equal reason therefore is the pronoun expressed,

Dan. xii. 13. Go thou *thy way till the end be.*
and omitted

Acts xxiv. 25. Go *thy way for this time.*

But the third is necessarily exprest:

Pf. lviii. 5. — *which refuseth to hear the voice of the charmer, charm he never so wisely.*

The subject may be understood in any person when expressed in a subsequent member: as, *do what I will, say what coxcombs can, boast as he dare, act how they may, &c.* as well as *do what you will, &c.* for, *do I* (or let me do) *what I will, &c.*

The present subjunctive, which becomes thus imperative by transposition of the subjects, may, by the analogy of desire to command, become also *imprecativ*e or *optativ*e, sometimes named *potential*, as wish or power is implied, especially in the auxiliary *may*; the subjunctive being potential when the noun or pronoun precedes, and optative when either follows; as in *I may move or be moving, may I &c.* But though the optative to *may* subjoins the subject, noun or pronoun, it prefixes the noun to the simple verb to constitute the imprecative, or imperative of solemn desire, *may*, being understood: thus, *God help me!* and transpositively, *So help me God! The Lord bless us and keep us, &c.* If in poetry we may say, *Be God still blest! Be glory to the Sire!* So to the Sire *all glory be!* &c. in prose we say: *God be for ever blessed!* For ever blessed *be God!* or less solemnly, *Be God for ever blessed! Glory be to the Father, &c.* So

I St. Peter v. 10, 11. *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever.*

In like manner precedes even the governing pronoun when sufficiently specified : as

2 Cor. ix. 10. *Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and encrease the fruits of your righteousness.*

or only parted from the verb : as

2 Tim. ii. 1. *Thou therefore my son, be strong in the grace that is in Christ Jesus.*

2. *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

3. *Thou therefore endure hardness (for hardship) as a good soldier of Jesus Christ. as if, Do thou therefore endure, &c.*

Nay without intervention *Ecclesiasticus* ventures to say :

1. 23. *He grant us joyfulness of heart.*

and law-stile, which fears neither peculiarity nor coincidence, says as imperatively *Know all men, as Be it known to all men.*

As Acts viii. 20. *Thy money perish with thee !*
So Pope, in his *Rape of the Lock* :

Men, monkeys, lapdogs, parrots, perish all !

and *Dunciad*,

iv. 585. *The cap and switch be sacred to his Grace :*

With staff and pumps the Marquis lead the race !

But the imperative literal or figurative, of any verb, may be also compounded of the second singular

gular or plural (these being one) of the present subjunctive without pronoun, that is, of the imperative, of the verb *let*, governing the first or third persons with the infinitive or root of any verb. Constituting thus an address to an indefinite person or persons, to *let* or suffer such or such first or third persons to be or do in such or such a manner; it admits no governed second person, which would reflect the action on the person addressed by an idle circumlocution, since the second person itself, without composition, transposition, or even pronoun, is the true and only proper imperative: preposterous no less than pleonastic as it would be to say in command, however it may pass in entreaty, *Let [thou] thyself—Let [ye] yourselves—be or do so. for Be—Do—[thou or ye] so.*

But equally as if we had addressed a definite person or definite persons, do we imperatively or optatively say,

let me be or do:

let us be or do.

<i>let</i>	{	the person	}	<i>be</i>	{	the persons	}	<i>be</i>	
		or thing,				or things			or
		him, her, or it				do			them

so, *let me, him &c. move or be moving, &c.*

where the first person is the object of wish or incitement, the third of wish or command.

Thus, Num. xxiii. 10. *Let me dy the death of the righteous, and let my last end be like his.*

Pf. lxviii. 1. *Let God arise, and let his enemies be scattered; let them also that hate him, flee before him.*

cvi. 46. *Blessed be the Lord God of Israel, from everlasting and world without end: and let all the people say, Amen.*

ejacu-

ejaculations far more forcible than *May I do &c.* *May God arise &c.* as with authority issue these commands :

Ephes. iv. 28. *Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.*

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.

1 Cor. xiv. 40. *Let all things be done decently and in order.*

CHAPTER IV.

Of the use of ADVERB.

§ 1. Of adverbs of quality or manner.

ADVERBS qualify verbs, as adjectives do substantives ; and, like adjectives, may be placed before or after their object. But whereas our adjectives are apt to precede their substantives, or the qualifying nouns to introduce the qualified, our verbs *subjoin directly, or indirectly prefix*, their adverbs, as actions their manner or other circumstance. Thus, *A polite man speaks politely* : where we can, upon occasion, transpose both qualifiers, so rendering the nominal more, and the verbal less precise : *A man polite politely speaks.*

The circumstances or qualifications of action seem in all tongues reducible to those of quality, quantity, time and place ; asked necessarily by *how,*
how

how much, when and where, which, interrogative or indefinite, as naturally precede as their answers follow the affirmation.

Such and so introduced are the four classes of english adverb. But the quality or manner of action being much the most important as well as most various enquiry, this class proves necessarily the most numerous: wherefore saw we every adjective, that properly qualifies a substantive, produce an adverb to qualify a verb.

Though quality and manner may, largely accepted, imply each other, they may also be distinguished into peculiar classes. Proper adverbs of manner are not only the demonstratives *thus* and *so*, for *in this* and *in that manner*, and the compounds of *wise*, a french synonymy to *manner*, as *likewise*, with *else* the equivalent of *otherwise*; but such compounds of figurative situation or literal tendency, as *aboveboard*, *underhand*, *thoroughstitch*, *forward*, &c. not to mention the ordinals *secondly*, *thirdly*, &c. any more than *lastly*, *finally*, the regular formatives of *second*, *third*, &c.

Those of quality we no less know to be *well*, *ill*; *wisely*, *foolishly*; &c. that is, in a *good*, an *ill*, a *wise*, a *foolish*, &c. manner or quality. *How* asks alike of both: as, *How* was it done? It was done *thus*, *so*, *finely*, &c. If we can transpose and ask, It was done *how*? as well as familiarly answer *somehow*, *anyhow*, &c. much more may we transpose the affirmation, and say, *Thus—Finely—Thus finely* was it done, &c.

How

How may also burst into admiration, either with or without the interrogative form, as, *How* is it done! *How finely* is it done! *How fine* is it! thus *David*:

2 Sam. i. 27. *How are the mighty fallen, and the weapons of war perished!*
so *Addison*:

How are thy servants blest, O Lord!

How sure is their defence!

Eternal wisdom is their guide,

Their help omnipotence.

But Admiration's own order transposes not the subject; she rather avoids all coincidence and says: *How* it is done! *How finely* it is done! *How fine* it is! like, *Thus* it is done, or, *Thus* is it done; &c.

So doubled in *so-so* becomes a familiar equivalent to *indifferently*. We saw the pronominal *such* equal to *of that manner*, and see *so* equal to *in that manner*. As *such* may therefore represent a substantive to prevent its repetition, for like reason may *so* represent the qualifier of a noun as well as of a verb, and more definitely than *such* even the thing itself: thus,

You say he was your *friend*: he was *so*, but you little took him to be *such*.

Friendly do you call him? *That* he is, or, He is *so*.

You call him *friendly*, and *so* he is. He behaved *politely*, you say: [and] *so* he did, or, he did *so*.

Contrasted

Contrasted to *thus* and *so* or *such*, and therefore coincident in meaning, yet not clashing in use with *how*, is the conjunctive and exhibitivè *as*, couching with no less use and elegance in *which*, or *what manner*, and leaving to *how* the interrogative and indefinite, while itself claims only the comparative or relative and definite, application.

As being thus the contrast of *thus* and *so* or *such*, no wonder if that prove the leader of the objective, and one or other of these the introducer of the subjective part of simile. *As—Thus—so—such—*or, *Thus—So—Such—as—*according as the object of comparison is exhibited before or after the subject.

As, by its explanatory nature, being, in spite of transposition, the natural consequent, becomes however, affirmatively or suppositively, also the antecedent measure or positive equaliser (in quality) of the subject to the object, and this instead of *so*, which in direct negation more naturally precedes. Thus,

One is *as* good *as* the other.

One does *as* well *as* the other.

One is *not so* (or *as*) good *as* the other. If one &c.

One is *hardly* (that is, *not quite*) *so* &c.

The antecedent equaliser may be elegantly understood : thus,

strong *as* Sampson, not &c. for *as* strong, *not so* &c.

So both parts, especially of the affirmative or conditional contrast, may run into *how*, as the preceding indefinite measure, when the qualifier is limited

limited or extended by a finite verb. Thus,

Be your progress *as great as*, or *how great*, or *what it will*.

Go *as far as*, or *how far*, you can.

If you go, or not, *as* (or *so*) *far as* or *how far* &c.

Here the adverb of indefinite extension *ever*, or its solemn compound *soever*, is understood both to *how* and *what*; and might be subjoined to either; as,

Be your progress *how great soever*, or *however great*, it will:

where, on the other hand, Elegance must suppress as redundant the explaining verb, in

Be your progress *how great soever*; and transpositively,

How great soever, or *However great*, be your progress.

As *what* may thus elegantly represent *whatever*, *how great* or *however great*, consequently *as great as* or *so great as*, nay any other adjective measured by the balancing adverbs, *how good*, *as good as*; *how fine*, *as fine as*; &c. *as* contrasts *such* no less than *so*, and *same* no less than *such*. Here *as* is equivalent to *which*, for *of which manner*, and after *same* interchangeable with it: for, though we cannot say, Give me *such which*, and hardly *such that*, for *such as* is, or are, good; we say almost equally, Give me the *same which*, rather the *same that*, and the *same as*, you gave me yesterday; or consequently, by ellipsis, the *same* you did yesterday. But indeed, the *same as* and the *same*

same which are equally proper, because not synonymous; the former implying the same kind of things *as* or *which*, and the latter the same identical thing or things *which* or *that* &c. Obvious is therefore the propriety of, *The same which God spake* &c. where identity of words not of class is in question.

Same agrees with *such* in admitting only the comparative particle, when the object of comparison is noun or pronoun, and the verb understood. We say therefore not only, *such as that*, *such as he*, *such as him*, but the *same as that*, the *same as he*, the *same as him*; though we say likewise, the *same with that*, the *same with him*; interchangeable with the *same which*, or *that*, or *as*, *that is*; the *same who*, or *that*, or *as*, *he is*, &c.

§ 2. Of adverbs of quantity.

Adverbs of quantity are *little*, *less*, *least*; *much*, *more*, *most*; *enough*; *too*, *almost*, *altogether*, *quite*: *little*, *much*, *enough*, implying small, great, sufficient quantity, *too* in excess or excessively, *almost* near wholly, *quite* or *altogether* wholly. *Less*, *least*, and *more*, *most*, of which we saw one adverbial use in comparison, are themselves (we know) also adjectives, like *little*, as in a *little* thing, a *less* thing, the *least* thing, *more* things, *most* things. But these comparatives and superlatives become adverbial, not only when they respectively augment or diminish the degree of qualifiers, but when they partitively extract like their positives, from a collective

lective noun ; as in *little* or *much*, *less* or *more*, *least* or *most*, advantage ; where *of* as the extractor is understood ; nor can be understood before a pronoun or pronominal any more than after *enough* ; thus, *little* of *it*, not *much* of *that* ; *enough* of advantage, *enough* of *it*, *enough* of *this*, or, of *this enough*. When thus the extracting preposition is expressed, the three partitive adverbs are naturally prefixed, or may be subjoined ; but, when *of* is, as commonly, understood before the collective, *enough* is as constantly subjoined, as *much* and *little* are prefixed, in *much* advantage, advantage *enough*, &c.

While the diminishers and augmenters prove thus both adjectives and adverbs, or may be deemed still adjectives when by ellipse used adverbially ; and while *little* partakes, also by ellipse, the nature of substantive in a *little*, many *littles*, &c. while *more* and *most* encrease individuals as well as parts, and so become numerals as well as partitives, the heighteners of *many* as of *much* ; while, like *less* and *least*, they measure either qualifier, adjective or adverb, and consequently verb, which is but qualified existence, where therefore they do but continue to measure an active or a passive adjective ; in *to move more*, or, *to be more moving*, as in *to be more moved*, &c. even when seemingly partitives, as, *to receive more* [of] advantage, or, *to be more receiving* of advantage ; the positive measures, whether lessening or amplifying, must virtually, if not expressly, attend the positive qualifiers : for strictly, nothing can be *less*, that was not before (in subject or object)

ject) *little*; or *more*, that was not before *much*; and hence perhaps, not only *good* and *bad*, *well* and *ill*, though eminently these, as containing all other qualifiers, but every other qualifier is in itself incapable of degree, being indeed neither more nor less than it positively is. In a partial therefore and subordinate sense, whether enlarged or diminished, are we to regard what grammarians call the *comparison* of any qualifier; humbly owning, that *much*, *more* or *most* of it, *little*, *less* or *least* of it, is all we can truly predicate of any finite and imperfect being: which seems at length to account for a *positive*, as well as a *comparative* and *superlative* degree; and thus it is, that *much* or *little*, still less exceptionably than *more* or *less*, or than *most* and *least*, may measure any other degree as well as the positive: *much* rather *very*, or *little* rather *not very*, *wise*; *much* or *little more wise* or *wiser*, &c. which cannot startle like the *more* or *less wiser*, &c. demonstrated elsewhere. *Much*, when the measure of a comparative or superlative admits also *by* before it, and in either case may substitute *far*: as *much wiser*, or *by much wiser*, &c. *far wiser*, or *by far wiser*, &c.

But, while *much* or *little* are thus more or less understood, neither need be express'd to a positive qualifier, and still less the golden mean (for that would no way alter what is in itself) *enough*. In this light we can however, and do often (as above) amplify a positive by *very* for *much*, and humble it by the opposite *not very*, or the softener *pretty*, instead of which prefixed the familiar subjoins a no less figurative *enough*; as in *very good*, *not very good*,

good, *pretty* good, or, good *enough*; *very* well, &c.

Yet, though *very* may in this vicarious character, and *much* as a measure never can, follow the three adverbs *how*, *thus* and *so*, which seldom however need such exaggeration, *little* reclaims its place as diminisher of manner, after the three demonstratives, which the mere negative cannot succeed, because it would only deny the augmentative, instead of forming the diminutive exhibition. We say therefore on one hand, *how—thus—so—very* advantageous or advantageously, and on the other, *how—thus—so—little* advantageous &c.

Much, as a collective, can doubtless, and often must be itself measured by *how*, *thus*, *so*, *very*, *pretty*, as *how much* no less than *how many*, &c. yet never by *enough*, which would but contradict it.

The interchangeable *pretty* and *enough*, which are properly familiar, as hinting sufficiency without completion of the qualifier, are also exchangeable with *moderately*, *tolerably*, &c. as is the definite (yet familiar) *enough* with *so—as*: thus, *a pretty good offer* [to make,] an offer *good enough* [to be accepted.] He was *pretty* or *tolerably* kind, or kind *enough*: he was kind *enough*, or *so* kind *as*, to do it. And thus may adverbs of quality measure or modify nouns of quality; as *Pope* finely tempers one qualifier by another: *E* on *C.* 636.

Modestly bold, and *humanly* severe.

That *enough* only an adverb, could admit no plural, and that *more*, adjective or adverb, could form none, might seem here a superfluous hint, did
we

we not still sometimes hear *enow*, though we can now no more hear than see *mo*.

Almost, *altogether*, and its familiar *quite*, measure noun, verb, or adverb: thus, he is *almost* a man, *altogether* a christian, *quite* a scholar: he *almost*—*altogether* or *quite*—*delights* me. The eclipse was *almost*, not *altogether*, or not *quite*, *total*. The moon was *almost*, not *altogether*, or not *quite*, *totally* eclipsed.

If things thus as well as qualifiers admit degrees, all the measurers of degree may attend them: not only *almost* therefore and its contrasts, but *much*, *more*, *most*; *little*, *less*, *least*, and *enough*: he is *much* a scholar or *much* of a scholar, &c.

The excessive *too* measures only qualifiers, that is, only adjective and adverb: as, *too* bold, *too* boldly; *too* much, *too* many; *too* soon, *too* far. *Over* we know its natural, though familiar, equivalent: as *over-bold*, *over-much*, &c.

The first qualifying adverb *well*, signifying *in a good manner* or *degree*, could once in our language, as in others, appear an intensive measure of a qualifier: but of this substitution no instance remains beside the very solemn *well-nigh*, where the adverb is almost as antiquated as its amplifier.

§ 3. *Of adverbs of time.*

More numerous are temporal and local adverbs. The circumstance of time is elegantly specified in its different directions, thus:

[at]

[at]	{ which what }	{ this that }			{ when now then }	
to	{ this that }	{ this that }			{ yet hitherto }	
by	{ this that }	{ this that }			{ already }	
after	{ this that }	{ this that }	time		{ afterwards }	
before	{ this }	{ this }			heretofore	
after						
from	{ which what this that }	{ forth or for- ward }			{ whenceforth, whenceforward henceforth, henceforward thenceforth, thenceforward yesterday yesternight, now last-night to-day to-night to-morrow to-morrow-morning to-morrow-evening to-morrow-night }	
the	{ day night }	{ before this }				
this	{ day night }					
the	{ day morning evening night }	{ after this }				
in its rarity or frequency :						
one time				once		
two				twice		
three				thrice		
some				sometimes		
few				seldom		
many				often or oft		
all				always, once alway		

at { any } time
 { no } time

ever

never

in its haste or slowness :

in { an early } time
 { a short } time
 { an immediate } time

betimes

soon

forthwith

or in its duration :

in the mean—time—while

meantime, meanwhile

some time

sometime

short while

shortwhile

besides the solemn *anon*, *straightway* and *evermore*, the old *erewhile* and *whilom*, *afortime*, *longtime* and *oftentimes* or *ofttimes*, where *often* or *oft* appears to have been an adjective ; to which may be added the formatives of manner, *ago*, *again* ; *rarely*, *frequently*, *formerly*, *latterly*, *lately* ; *speedily*, *shortly*, *quickly*, *presently*, *directly*, *immediately*, *instantly*, &c. with the substitutional *straight*, *incontinent*, *still*, *long*, *late*, *early* ; *daily*, *nightly*, *hourly*, &c. not to mention the doubling or coupled idioms *day by day*, *again and again*, *by and by*, *now and then*, with the ancient *ever* and *anon* ; like those of quantity *more and more*, *less and less* ; of manner *ill and well*, *better and better*, *worse and worse* ; *one by one*, *two and two*, *three and three* ; *man by man*, *face to face*, *hand in hand*, *word for word*, &c. or of place, *here and there*, *up and down*, *far and wide*, *far and near*, *nearer and nearer*, &c.

As *now* and *then* may well signify *at times*, Poetry often repeats *now*, where Prose would repeat *sometimes* : *now* gay, *now* sad he seems.

§4. Of adverbs of place.

Just so is place asked and answered :

in

in	which	}	where	home	homeward
	what				
	this				
from	that	}	here	&c.	&c.
	which				
	what				
to	this	}	there	up	upward
	that				
	which				
about	what	}	whence	down	downward
	this				
	that				
towards	which	}	hence	in	inward
	what				
	this				
in	that	}	thence	out	outward
	which				
	what				
towards	this	}	whither	fore	forward
	that				
	which				
about	what	}	kither	back	backward
	this				
	that				
towards	which	}	thither	or rather, to distinguish the adverb from the ad- jective	homewards upwards &c.
	what				
	this				
in	that	}	whereabouts	some	somewhere
	which				
	what				
towards	this	}	hereabouts	any	anywhere
	that				
	which				
in	what	}	thereabouts	another	elsewhere
	this				
	that				
towards	which	}	whither-	every	everywhere
	what				
	this				
in	that	}	ward	no	nowhere
	which				
	what				
towards	this	}	hitherward	some	somewhither
	that				
	which				
in	what	}	thitherward	any	anywhither
	this				
	that				
towards	which	}	no	no	no-whither
	what				
	this				

with the simple directives, *yonder*, *near* once *nigh*, *far*, *up*, *down*, *out* and *forth*; the prepositional substitutes *in*, *within*, *without*; *above*, *below*; the situatives of manner *abed*, *aground*, *aside*, *around*, *awry*, *aslant*, &c. for *in bed*, *on the ground*, *at or to a side*, *round about*, *in a wry posture*, *slantingly*; the ordinals *first* (which remains in the adverb) *secondly*, *thirdly*, &c. *lastly*, *finally*, though signifying *in the first* &c. *place*, belonging rather to manner, as we have seen.

Very obvious is therefore a tautology full as common at this day as it was almost two centuries ago: *from whence, from hence, from thence*; phrases equal, we see, to *from from where* &c. and the frequent question,

Where are you going?

seems very properly answered by

I am going *in* the country.

phrases equally proper in their literal sense, and improper in that of

Whither are you going?

I am going *into* (or *to*) the country.

Akin to *from whence*, &c. are *wherein, hereat, thereof*, &c. no less visibly equal to *in in which* or *what, at in this, of in that*, &c. *place*; compounds running therefore justly into antiquation, though the solemn adverbs of time *heretofore* and *hereafter*, and the illative conjunctions *wherefore* and *therefore* have departed so far from their original meaning, or been so incapable of any literal combination, that the latter pair remain necessary connectives in our language, and the former at least safe from imputation.

The local compound *instead* (for *insted*) retains the construction of its parts before their union, followed therefore always, like the conjunction *because*, by the preposition *of*: as, *instead of that, instead of doing so*, &c.

Elegant, not expletive, is the use of *there*, indefinitely collocating the existence of one or more third persons, which prove therefore naturally subjunctive, yet sometimes by transposition prepositive, subjects to the substantive verb simple or compound,

pound, which the adverb naturally introduces:
thus,

There is one, *there* are two, &c.

one *there* is, two *there* are, &c.

one is *there*, two are *there*, &c.

is *there* one? are *there* two? &c.

so with the auxiliary:

there has been one, *there* have been two, &c.

one *there* has been, two *there* have been, &c.

one has *there* been, two have *there* been, &c.

has *there* been one? have *there* been two? &c.

The adverb in this indefinite sense must either be absolutely feeble, as when we say, *there is*, *there are*; *is there*, *are there*; *one there is*, *many there are*; &c. or but secondarily strong, as, *there is* ONE, *there are* MANY, the local proving again absolutely weak, when the verb is made absolutely strong.

§ 5. *Of the collocation of adverb.*

The place of *adverb* is intimated in its name: yet we see it transpositively precede, as well as directly follow. But adverb qualifies verb mediately or immediately. Not only does it circumstantiate operation or existence, but measure, as we have seen, the qualifier of subject or object, no less than that of the active or substantive verb itself. Adverbs therefore as naturally introduce the adjectives or adverbs they modify, as they are introduced by the verbs of which they speak the circumstance. But even in verbal qualification interrogatives still more necessarily lead, than their answers follow. Thus,

~~How—when—where—does he do it?—is it done?~~

He does [do] it—It is done—~~thus—well—now—here.~~

or, by transposition, He *thus* does it; it is *well* done, &c.

as well as, *How?*—~~thus—so—as—very—fine—finely—many—much—soon—near—&c.~~

so, to speak *thus*, to say *so*, to do *so*, &c. solemnly *thus* to speak, *so* to say, *so* to do, &c.

Heb. vi. 9. —*though we thus speak.*

Acts xiv. 28. *And there they abode longtime with the disciples.*

St. Matth. xxv. 21. 23. *Well done, thou good and faithful servant!*

Rather say we thus, *It is well done*, than *it is done well*; *It is finely executed*, that *it is executed finely*. But though the adverb choose to precede, as measuring the participle past, it follows as circumstantiating the participle present with the same substantive verb: He is *doing well*, he is *executing finely*, &c. scarce, He is *well doing*, &c.

After the possessive auxiliary, adverbs follow the participle past, unless on some solemn occasions: as, *You have done well*, sometimes, *You have well done.* So E. on C.

15. *Let those teach others, who themselves excel;*

And censure freely, who have written well.
on the other hand:

St. John ii. 10. *When men have well drunk—*

xi. 28. *And when she had so said—*

43. *And when he thus had spoken—*

The general negative *not*, which denies alike essence, action, thing, quality or circumstance, that is, in short, noun, verb, or adverb, is alike naturally subjoined to the verb it denies, and prefixed to any other part of speech. Thus,

Be not—do not—I am not—I do not—he is not—he does not—not I—not he—not John—not my brother—not good—not well—not so—not much—not here.

It precedes also the infinitive and participles: as, *To be, or, not to be; not being, not to have been, I have not been, &c.* Nor is the reason less obvious on either hand. Action must exist in affirmation before it be denied; and nothing can be denied but action or existence. The negative therefore always follows verb express or understood, and so precedes all else only because verb must always precede it; for *Not I* implies, *It is—Is it—It seems—&c. not I—not good—it is not good—not well—I am—thou art—I do—thou doest—&c. not well. Not much—It is—I have—&c. not much, or Not much it is, &c.* *Not much* may indeed directly precede its attributive: as, *Not much* is done, where *not much* is equal to *but little*, and so proves a negative compound, or pronominal privative, like *not one, not a man, &c.*

Yet *never*, which is *not ever*, like its opposite *ever* or *always*, more frequently precedes than follows the affirmation: as, *There never was—Never was there—I never do, scarce, I do never: so I never do it, seldom, I do it never.* It follows however, like *not*, the auxiliary: as, *I shall never do it, or I never shall.* But though it is just possible to say, *I do*

never the thing, for I never do the thing; we cannot say, I do never it, for I never do it.

So *hardly* and *scarcely* or *scarce*, which are almost negatives, in this sense precede, as in their first they follow: thus, *to live hardly*, and *hardly to live*, may imply the same, or very different meaning; as in common acceptation *he lives hardly* imports his living in a *hard* manner; whereas, *he hardly lives* affirms him *scarce* alive.

A directive adverb may follow either the verb or its object: as, *to give up a thing*, or *to give a thing up*: *give up that*, or *give that up*. But the object proxied by *it* separates the verb and adverb: as, *give it up*, *hardly give up it*, *it* being less naturally, and so less frequently, strong than any other pronoun.

The negative precedes (we know) the infinitive or participle, in *not to it give up*, *not giving it up*, &c. as it follows immediately or mediately a finite verb: *do not give the thing up*, *give not up the thing*, *give it not up*, &c. or, to change the emphasis, *give the thing not up*, *give it not up*; *give up not the thing*, but the name—*not it*, rather, *not that*, but the other.

So the denier may be variously inserted with two governed nouns or pronouns, the direct and indirect objects; the indirect acknowledging always the preposition *to* understood by Elegance, when not exprest by Precision; the direct following, as in the above examples, the verb, which is on the contrary first followed by the indirect object, when the preposition is omitted, and the direct is either noun or
prono-

pronominal : thus, *not to give the person the thing, not to give it him, not giving him that, that not being given [to] him : give it not [to] him, give it him not, give him not that, give not that to him, but to his brother : give neither his brother nor him the thing, give it [to] neither.*

CHAPTER V.

Of the use of PREPOSITION.

§ 1. *The division and distinction of the prepositions.*

PREPOSITIONS are mere directives of motion or exhibitives of situation ; and, in their vast variety of literal and figurative service, they become happy instruments of the most delicate combinations, whether of noun and noun, verb and verb, or of noun and verb together.

The english prepositions are of

1. rest : *in, within, without.*
2. motion or tendency : *to, into, towards, till*; with the solemn compounds and equivalents of *to* and *till, unto* and *until.*
3. rest or motion, aim or attainment : *at.*
4. property or partition : *of.*
5. derivation or departure : *from.*
6. causality or substitution : *for.*
7. accompaniment or instrumentality : *with.*
8. instrumentality or adjacency : *by.*
9. passage or mediety : *through, throughout.*
10. superiority : *on, upon; over, above.*

11. inferiority : *under, underneath, beneath, below.*
12. nearness or restriction : *beside or besides.*
13. distance or excess : *beyond.*
14. compass or circumjacency : *about, around.*
15. interposition or intermediation : *between, or betwixt, among or amongst, amid or amidst.*
16. opposition or contrariety : *against.*
17. priority in time or place ; *before* : in time ; *ere.*
18. posteriority in time ; *after, since* : in place, *behind.*

The prepositions may be divided according to their structure, or according to their sense : one arrangement will nearly answer both, if we prefix the *thirteen* monosyllables to the *eighteen* dissyllables thus : *of, from, for, to, at, on, in ; with, by, through, till, ere, since ; toward or towards, into, within, without ; over, under ; above, below ; beside or besides, beyond, about, between or betwixt, among or amongst, amid or amidst ; against ; before, after, behind ;* not to mention the solemn equivalents of *to, till, through, about, under or below ; unto, until, throughout, around, underneath, beneath, any more than the old maugre,* the prepositional adverbs *along, across, abroad, aboard, &c.* or the participial prepositives *seeing* (for *seeing*) *considering, concerning, touching, facing, fronting, including, excepting, bating, during, the compound notwithstanding, and the simple except,* used also as a preposition.

Here we see them no less rangeable into opposites of direction or locality ; by which contrast their several powers may prove best understood. Thus may the first ten, *of, from ; for, to, at ; on, in ; with,*

with, by, through, be successively contradistinguished :

Of speaks possession, *from* derivation ; thus,
a ship *of* and *from* such a port :
to do a thing *of* good-will—*from* a virtuous principle.

For destination and regard, and hence retribution or exchange ; as,

a ship bound *from* such a port, *for* such another.

to do a thing *from* a motive, and *for* a cause.

to design or do a thing *for* a person.

to do or give one thing *for* another.

Do good *for* evil, like him who died *for* us.

To attribution or tendency : as,

from port to port, *from* one to another.

to put to sea : to come to pass, &c.

to take a thing *from* one, and give it to another.

to direct a thing to or *for* an object.

to address one's discourse to a person.

At, in aim or attainment, motion or rest : as,
to aim *at* a thing, to get *at* or to it, and to be *at* it.

to point—to come—to or *at* an object.

to arrive or be *at* a place, *at* a time ; *at* an object ;
at an end ; *at* home, *at* night, &c.

Not only can we then write a letter *at* such a place, and to such a person *at* such another place, but (like Swift) *at* such a person in whatever place.

At is therefore to indefinite. So see we

St. Luke viii. 19. Then came to him *his* mother and *his* brethren, and could not come *at* him *for* the press.

To may also elliptically point comparison: as, this is nothing *to* that, meaning, compared *to* that; so *N. Th.*

The monarch is a beggar *to* the man.

The joys of sense *to* mental joys are mean.

By latin ellipse say we likewise *to a man*, for *all to a man*; or, *even to* (not excluding) *the last man*: thus, *Pope* after *Horace*:

All those who cannot write, and those who can,
Will rime, and scrawl, and scribble *to a man*.

On, or *upon*, points immediate, *over* mediate, superiority: *under*, or *underneath*, proves the antipode of either. All four may couch rest or motion, as may *above* and *below* or *beneath*, more distant opposites than the former. Thus,

the book is *on* or *upon* the table:

the table is *under* the book:

one subject is *on* the carpet, and another is coming *upon* it:

one goes *off*, and another comes *on*.

On, not *upon*, is therefore the adverbial opposite of *off*; hence elegantly subjoining continuance to action, as if the substitute of *forward*, in *go on*, *say on*, *read on*, *write on*, *so on*, or, *so forth*, &c. that is, *go on* [your way] &c.

Just so when action ceases, we say, it is *over*; that is, it is passed *over*.

On, in its primary capacity of preposition, excludes *upon* also from some situative idioms: as *on board*, *on shore*, *on foot*, *on horseback*; *on high*; *on one hand*, &c. where, before a substantive it familiarly runs into the inseparable *a*, in *aboard*, *ashore*, &c.

Thus

Thus is (Acts xiii. 36.) —*fell on sleep* the solemn equivalent of (Acts vii. 60) —*fell asleep*.

But *a* or *an* can alone take place as an indefinite, situative or directive of rest or motion. Though we say then, he spends much time *in* reading, he bestows much time *on* reading, he devotes much time *to* reading, &c. we say familiarly, he is *a* reading, or definitely, he is reading; and must, he is gone *a walking*—*an airing*, or definitely he is gone *to walk*, or *to take a walk*—*an airing*, &c.

But *upon* scarce ever appears, where *on* may not be substituted, the compound being indeed but the occasional substitute of the simple. We rather go, send, &c. *on* an errand, an embassy; yet we go, send, &c. either *on* or *upon* an expedition or enterprise. Thus, *N. Th.*

—smitten friends

Are angels sent *on* errands full of love.

We speak or write *on* or *upon* a subject; nay we make an essay *on* or *upon* it, but its title prefers the simple preposition; as, *Pope's Essay—on Criticism—on Man*, *Locke on Education*, &c. yet he who comments, criticises, animadverts *on* or *upon* another, may prefix his name to the compound: witness *Coke upon Lyttelton*.

As relatives the old and solemn *whereon* and *thereon* have been preferred to *whereupon* and *thereupon*, which were preferred in their turn as conjunctions; *hereon* or *hereupon* being now scarce visible either in law or gospel, in which latter however we read,

St. Mark xiv. 72. *And when he thought thereon, he wept.*

There-

Thereupon had indeed been the literal relative as well as *thereon*: both we find exemplified in one verse, which did well at least to vary it.

1 Cor. iii. 10. *I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*

On or *upon*, *over*, and *above*, make a sort of gradation; the first points immediate application to a surface or subject; the second direct superiority with extension; the third indefinite superiority with comparison: as, *on* or *upon* the table, *on* or *upon* the wall, *on* or *upon* a point, *on* or *upon* [the] doing [of] a thing. Thus a cloth *on* or *upon* the table specifies only the situation of the cloth, which may cover either the whole or some part of it, whereas a cloth *over* the table necessarily covers the table. So see we the difference between a picture *on* or *upon* the window, a picture *over* it, and a picture *above* it, which last cannot be *on* or *upon* it, and may (perhaps) not be *over* it, but is merely in a higher situation. So say we with perfect distinction, to impose *on* or *upon*—to rule *over*—to rise *above*—a person, &c. and so, to stand *on* or *upon* a bridge, to walk *over* (or *along*) it, to stop or pass *under* it, to ly *above* or *below* bridge, &c. to stand or move *on* or *upon* the earth, to roam *over* it, to soar or sink *above* or *beneath* (or *under*) it, to ly *above* or *under* ground, to be *above* or *under* apprehension;—*over* or *under* a sum, in authority *over* or *under* a person, in rank *above* or *beyond*, *beneath* or *below* him, &c. The difference and relation of *over* and *above* appear at once in the accumulating idiom, *over* and *above*.

The

The duplicated *underneath*, being both *under* and *beneath*, and yet no more (except by a syllable) than either, is now therefore, like the adverbs *furthermore* and *evermore*, become venerable, rather than exemplary, as in the celebrated epitaph ascribed to Ben Johnson :

*Underneath this stone doth ly
As much Virtue as could dy ;
Which when alive did vigor give
To as much Beauty as could live.*

which some read,

*Underneath this stone doth ly
As much Beauty as could dy ;
Which in life did harbor give
To more Virtue than could live.*

In settles, *in* rest or *in* motion, *in* place, time, quantity, or manner; whereas *into* palpably compounds entrance or motion *into* place, time, action, &c. Thus a ship *under* sail, or *in* full sail, gets *into* the road, rides *at* anchor *in* safety, is now *at* her moorings *in* the harbor, and *in* due time hawled *into* dock, &c. So one arrives *in* a country, *at* a place; *in* a time given, *at* a time appointed, &c. one is *in* or *within* a place, one is *in* or *within*, as opposed to *out* or *without*, &c.

Thus two negative prepositions coincide in *without*, which is either *not with*, or *not within*. We act *with* or *without* concomitance, *with* or *without* an instrument; so *with* or *without* aid, *with* or *without* care, ceremony, &c. and so we act *within* or *without* a place, a time, a compass, *without* or *beyond* a reach, &c.

By

By specifies the instrument of action, or the object, whether of transient or settled situation; *through* the medium or scene of passage, and thence the channel or means of action. Thus one object passes or rests *by* another; that is, by the side of it; or passes *through* it; that is, crosses some part of it; one acts *by* (or *with*) such an instrument, *through* such a means, and *with* such concurrence. So, as we were passing *by* or *through* such a place, we learnt that such a thing was done *by* such a person *with* such an instrument, *by* or *through* such advice, &c. So says form, not only, *from* and *after* such a time, but *by* and *with* the advice of such a person or persons, *in* and *through* such means or mediation, &c.

Heb. x. 38. *The just shall live by faith.*

Lit. —through [*the merits of*] *Jesus Christ our Lord*; —by *whom* and with *whom*, in the unity of the *Holy Ghost*, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

The solemn *throughout* completes the passage: thus one may travel or be travelling *through* a kingdom, without going *throughout*, or *through* the whole kingdom; and a form of prayer for the whole course of the year, is appointed to be used *throughout* it.

Until and *unto* still exclude from the most sacredly solemn their simples *till* and *to*, which have excluded them everywhere else; neither did ever *unto* strive with the greek *to*, *to* articulate a verb.

Prepositions of time are *till* or *until*, *ere*, *before*, *after*, *since*. Opposite to *till* or *until*, is *since*; to *ere* or *before*, *after*; *till* implying *to* such a time, *since* from it; *before*, or its now less common and so poetic

poetic equivalent *ere*, prior to such a time, *after* posterior to it. As we say, *till, ere, &c.* such a time, so say we, *till, ere* or *before* now or then, and *since* then; though not *since* now, nor ever *after* now, or *after* then.

Before in place opposes *behind*: as *before* one's face, *behind* one's back; *before* or *behind* the place or person, &c.

Pf. li. 3. *My sin is ever before me.*

St. Luke iv. 8. *Get thee behind me, Satan.*

Ere, *around*, and *amid* are poetic equivalents to *before*, *about* and *amidst*: but *ere* points only time, *around* only place, and *amid*, being *in the midst of*, centrality of number in whatever way.

Thus *amid* or *amidst* points its object surrounded and central, *among* or *amongst* mixed or involved: as, *Among* various instances I shall select one, and that shines *amidst*—that beams *amid*—the rest.

Among or *amongst* can never be confounded with *between* or *betwixt*; the latter connecting or dividing only two, the former any greater number of objects: as, *between* (or *betwixt*) you and me, *among* (or *amongst*) us all.

When we say, *betwixt* and such a place or time, we quaintly suppress the present, and mean *betwixt* this and such a place or time.

Though the ear seldom prefers many where few consonants suffice, and so now prefers generally *between* to *betwixt*, yet *amongst* appears almost as often as *among*, *amidst* much oftener than *amid*, never heard or seen but in elevation; and *against* the opposite of every local, as well as of the causal
for,

for, has totally excluded *again* from the class of prepositions; as has *towards* its predecessor *toward*, and this for harmonious cause; the adventitious *s*, if not *st*, plainly softening the collision of other consonants, as in *towards God*, which the ear confesses easier than *toward God*.

Besides is become more common, leaving *beside* more elegant in the figurative sense of *over and above*, or out of the number; as, *besides*, or *beside*, the things expressed: but *beside* keeps possession of the literal sense *by the side of*; as, *beside the waters*; so implying *not in*, or *out of*, in *beside one's senses*, *beside one's self*.

Maugre is almost lost in the preposition *notwithstanding*, or the idiom *in spite of*: thus, *maugre* any opposition, is now, *notwithstanding*, or *in spite of*, or elliptically *spite of*, any opposition; or transpositively, as solemnity requires, *notwithstanding* retains the sense it had when separately subjoined, in any opposition *notwithstanding*, as if *not withstanding*; so, *notwithstanding* any thing to the contrary; or, any thing to the contrary *notwithstanding*.

The other participials govern also as participles: thus, *seeing* these causes, *considering* the circumstances, to inform, or give information concerning (*about, of, on or upon*) a matter, to give hints touching an affair: concerning therefore, as the more general prepositive, follows verb or noun; *touching* only the latter: yet this also may specify after a verb, if any other part interpose: as, to inform directly touching the matter.

The rest lead in like manner: as, a house facing the

the palace, *fronting* the road; *including* the house and gardens: all *excepting* (or *except*) or *bating* one, two, this, that, &c. *during* all that time, the participle *during* like its verb *to dure*, being now almost unknown.

Along, *across*, *abroad*, *aboard*, &c. are, like the adverbs *up* and *down*, prepositives only by ellipse: as, *along* [*on* or *by*] the river, *across* [*over*] the street, *abroad* [*in*] the world, *aboard* [*in* or *on*] the ship; like *up* and *down* [*on the*] hill, &c.

§ 2. *The various use and interchange of the prepositions.*

To digest the numberless elegancies of which every particular preposition must in its various senses and substitutions be susceptible; or the various prepositions, which in different relations, or the same, may vary or affect one idea preceding or following; however desirable to a plan which includes every variation of syntax, seems no more to be either promised or expected than all the possible applications of every noun or verb. Yet their original employments being already ascertained, it may not be impossible to elucidate farther at once their variety and interchange.

From the nature of the directives already investigated, we cannot wonder that the different directions of one idea, far less that the different directions of different ideas, should be pointed by different prepositions; as of a qualifier:

free *of* a thing, or liberal *of* it; free *from* a thing, or exempt *from* it; free *to* do a thing, or, at freedom *to* do it.

pure *in* heart, pure *of* ill.

hard

hard *of* heart, hard *at* hand, hard *by*.
 so free *from*—void *of*—clear *of*—a thing;
 averse *to*—abhorrent *from*—a thing;
 glad *of* (or *at*) and sorry *for* (or *at*) a thing.
 and so the participial variation:

enamored *with* or *of*—
 ravished, overjoyed, charmed, *with* or *at*—
 surprised *with*—*by*—*at*—*in*—
 concerned *with*—*in*—*for*—*at*—*about*—

&c. where *with*, *by*, or *in* point the directions of participle, and the other prepositions those of the participial.

Authorities of all might be easily produced;
 as,

St. Matth. v. 8. *Blessed are the pure in heart :
 for they shall see God.*

P. L. viii. 506. —*pure of sinful thought.*

E. on C. last couplet :

Averse alike to flatter or offend,

Not free from faults, nor yet too vain to mend.
 &c.

The greatest however must doubtless be the variety of verbal direction, according to the infinity of ways in which existence as well as action may be pointed :

to be *at*, *in*, or *out of* a situation : to get *at*, *to* or *into*, and *out of* it.

to go *from* or *out of* such a place, *towards* or *for*, *to* or *into* such another, *with* or *without* such accompaniment, *by* such a way, *for* such a purpose, *in* such a humor and dress, *on* such an errand, *about* such [a] business, &c.

to

to begin or end *at* a place—*with* a person or thing ;

to play *at* sharps : to fight *with* swords.

to run *at* full gallop, *with* full speed.

to live *at* liberty, and dy *in* peace ;

at home, *at* sea or *on* the sea, *in* battle, *in* the field, &c. to be *at* peace, *at* war ; *at* ease, *in* distress ; *in* employment, *at* prayers ; *in* motion, *at* rest, &c.

to deal *at* a rate, *on* or *upon* a condition, &c.

to afflict a person *with*—to inflict *on* or *upon* a person—

to inspire an object *with*—to instil *into* an object.

to strike a mind *with*—to strike *into* a mind—

to present a person *with* a thing, or to present a thing *to* a person.

to acquaint one *with* or *of* a thing ; but only to apprise one *of* it, to impress one *with* it, &c.

to weep *for* or *through* joy : to dy *of* or *with* grief.

to dy *of* a distemper, and not *by* the sword.

an operation is performed *with* an instrument, *by* a hand, *for* a cause, &c.

and a thing is done *in*— [out] *of*—*for*—*from*—*by*—*through*—*with*—wisdom, folly, &c. as state, source, end, means or manner are respectively intended.

Thus can we better account for the idioms : to give *in* marriage, to take *to* wife, to bring *to* nought : to set *at* nought—to put—to flight—to shame—in fear, *in* motion, &c. to put or stand—out *to* sea—in *towards* the shore, as well as the multi-

multitude of directions which every verb, especially every general verb, may take by the assumption of adverbial prepositions, which, though they seem adverbs, as without regimen, are nothing the less real prepositions, when their ellipse is supplied: as, to put, set, bring, come, go, &c. *to, in, on, &c.* not to repeat the adverbial phrases, hand *in* hand, hand *to* hand, tit *for* tat, one *by* one, heaps *upon* heaps, &c. any more than the elliptic *in* short, *in* full, *in* sum, *in* vain; *on* high, *on* fire; *of* old, *of* yore; *at* a venture, *at* random; *at* length, *at* long run, *at* large; *at* most, *at* least; *at* best, *at* worst; *at* first, *at* last; &c. or *at* the most, &c. like *at* [the] soonest, *at* [the] farthest, *at* the utmost, &c. *to* boot, *into* (as if *in to*) the bargain, *to* admiration, *to* excess, *to* the utmost, *to* the last, &c. So say we, *upon* occasion, *on* purpose (once *of* purpose) *by* design, *of* consequence, *of* or *in* course, *in* season, *out of* season, &c. or occasionally, purposely, designedly, consequently, consequentially; seasonably, unseasonably, &c. and so *on* a sudden, all *of* a sudden, [all] *at* once, *at* times, *at* or *by* starts, *by* fits, &c. Merely colloquial are *for* common, *for* ordinary, instead of *commonly, ordinarily*, as well as *for* good, the abbreviation of *for* good and all; though everywhere proper, *for* the present, *for* the future, [as] *for* the rest, *for* that matter, *for* my part, &c. as well as *to* the purpose, *for* the purpose, *from* the purpose, &c. *at* [the] present, *in* [the] future, &c.

In this necessary variety of directives, and beautiful as regular variation of each, none can boast

so various and general application as *of*, which appropriates in every relation; of effect *to* cause, or *of* cause *to* effect; *of* part *to* whole, or *of* whole *to* part; *of* appurtenance *to* thing, or *of* thing *to* appurtenance, &c.

Thus we say with like reason, the cause *of* an effect, and the effect *of* a cause; &c.

the gold *of* a mine, and a mine *of* gold;
the son *of* a father, and the father *of* a son;
the talent *of* a man, and a man *of* talent;
the peace *of* God, and the God *of* peace;
the God *of* battles, and the King *of* kings.

Appropriation may therefore solemnly run in a series, with as much propriety as a genealogical tree, which says equally, up,

St. Matth. i. 1. *The book of the generation of Jesus Christ, the son of David, the son of Abraham.* and down, 2. *Abraham begat or was the father of Isaac, and Isaac of Jacob, and Jacob of Judah, &c. the forefather of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.* nor less beautifully ascending,

St. Luke iii. 23. &c. *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph,; who was the—descendant of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the descendant of Noah, who was the descendant of Enoch, who was the son of Seth, who was the son of Adam, who was the son of GOD.* so says St. Paul:

Ephes.

Ephes. iv. 11, &c. *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

When the object is specified in sameness, by the name, or the appellative by the proper, they may join by apposition to exclude the appropriative. Not only then say we fully, *the city of London, the river of Thames*; but familiarly, *the city London, or London-city, the river Thames, &c.* and indeed rivers as naturally drop the preposition, as counties, or countries however divided or denominated, retain it, thus: *the river—Thames—Ouse or Ooze—Lune—Rhône—Rhine, &c.* and the county of *Middlesex*, the duchies of *York and Lancaster* (familiarly *Yorkshire, Lancashire*) the kingdom of *France*, the empire of *Germany, &c.*

If property may more or less imply all other directions, the appropriative *of* may well prove the substitute of almost every indefinite directive; of *from, with, by, through, in, on, for, to, at, about, after, and among.* As *of* and *from*, bear, like *in* and *into*, the analogy of rest and motion; so, like *to* and *at*, are *from* and *of* definite and indefinite. Hence is *of* the general extractive or partitive preposition. Thus does it derive or extract *from* one thing, or *from* more, and so follows not only

only adverbs of quantity, but nouns of quantity : as, therefore, *much of* a thing, *much of* it; so *one, more, or many of* the things—*of* them; though *many* things like *many* a thing, agreeing as adjective and substantive, admit not the extractive particle. So saw we also, the *elder—either—of* the *two*, the *eldest—any of* the *three*, &c. and so see we poetic partition of a concrete for an abstract, in *Young's* all *of* awful—what *of* vast? &c. nay of a substantive as of a divisible character, in *Pope's* Dunc. iv. 87.

Whate'er *of* dunce in college or in town
Sneers at another in toupee or gown;
Whate'er *of* mongrel no one class admits,
A wit with dunces, and a dunce with wits; &c.
As one does a thing *from* a particular motive, so one does it *of* one's mere motion, *of* one's own accord, *of* one's-self; one hopes every thing *from* the goodness of God, and prays that he may *of* his goodness bestow it. So with small variation of idea, though with different directive, we own that he does all *from—with—by—through—in—[out] of—* wisdom; or *from* and *for* and *of* his infinite wisdom &c. With like diversity, yet consistence, are we *keen after, for or of* a thing; and *glad at, rather of* it; pronouncing such another occasionally *destructive to*, or in general *destructive of* it. *In or with* respect—regard—relation—reference—to such an object—in respect or regard *of* it, *with a view to* it, *in the view of* it, we think *on—about—concerning—of* it, and find it to consist *in* several particulars, or *of* several parts; we expect that it will

come *in* course, nay, that it must come *of* course; we put nothing *in*, rather *into*, comparison *with* it, we hold nothing dear in comparison *with*, rather *of* it; and regretting a person departed, we say: *among* or *of* the numberless distempers fatal *to*, or subversive *of* the human frame—*to* which the human body is liable, or *of* which it is susceptible, who would have thought that N. or M. should have died ~~from—with—by—through—for—of~~ joy?

§ 3. *The regimen and place of the prepositions.*

The analogy and use of the prepositions thus demonstratively traced, come we naturally to explore their regimen and place, as they situate or direct things, persons, actions, or circumstances; in grammatical stile, as they govern noun, pronoun, verb, or adverb. The regimen may well be various, as we see it; but that *preposition's* place should be questionable, appears at first a paradox. The influence of a governing word is indeed presupposed; yet *its person have we* often long since *seen* postpositive to its object. Scarce is there one preposition that does not on some occasion or other prefix its regimen, whether noun or pronoun.

The monosyllables are as apt to follow in the familiar, as the dissyllables in the sublime. Common stile says therefore,
what does it amount *to*? *whom* do you aim *at*?
what is he proud *of*? &c. and the precise, *To*
what does it amount? *at whom* do you aim?
of what is he proud? But the familiar *what* it
 amounts

amounts to is—the person I aim at is—the thing he is proud of is—become precise only by resolution or suppletion: *That* to *which* it amounts is—the person *at whom* I aim is—the thing *of which* he is proud is—So the natural question, *what* are you *for*? loses all its nativeness and almost its nature, (for the very sense may be changed) in *For what* are you?

Cases doubtless there are in which a preposition may, nay must, cease to be such, and become a directive adverb, as with a passive participle, a thing to be *aimed at*, to be *met with*, &c. but even here as well as with an active verb, in a thing to *aim at*, to *meet with*, &c. the ellipse supplied restores the preposition: a thing *at which* it is to be *aimed*—*with which* it is to be *met*; no less than—at which to *aim*—*with which* to *meet*, &c. But the active ellipse this observation *speaks of*, being easily supplied, is therefore less necessary, whereas the passive being both less easy and somewhat circumlocutional, can on few occasions be *objected to*: and so, even in the roundest periods, when absolutely or relatively feeble, it may most harmoniously be *paused at*, though it cannot be with energy *relied on*. Not but that, where this termination is offensive, as where it can neither be absolutely feeble, nor secondarily strong, as in a thing one is *sensible of*, for a thing *of which* one is *sensible*; or even where it is superstitiously dreaded, though harmony seem not in danger, and resolution may not be obvious, a synonymy may be found. But, however easy were the change, it were, surely for the worse, to alter

St. Mark x. 45. *For even the son of man came not to be ministered unto, but to minister.*

or 2 Cor. vii. 10. *For godly sorrow worketh repentance to salvation not to be repented of.*

or even St. Mark x. 38. *Can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?*

While however the monosyllable prepositions become thus postpositive chiefly in the familiar, the dissyllables claim the power of subjunction only in the sublime, and that the sublime of poetry. As extremes always meet, the very familiar can indeed ask, *Whom for? what about? &c.* instead of, *for whom? about what? &c.* while its antipode pronounces, (*Night-thoughts*)

Life's little stage is a small eminence,

Inch high *the grave above.*

What lofty thoughts, *these elements above,*
Should call!

From magnanimity, *all fear above;*
From nobler recompence, *above applause.*

—— The fund of heaven pour'd forth the price,
All price beyond.

—— As Atlas groan'd
The world beneath, we groan beneath an hour.

A good man and an angel! *these between*
How thin the barrier!

as *P. L.*

vii. 132.

—brighter once *amid the host*

Of angels, than that *star the stars among.*

x. 614. From his transcendant seat *the saints among.*

Prose, as well as verse, can say,

Look *nature through*, for, Look *through nature.*

as the former rather says than the latter :

Pass *the thing over*, for, pass *over it.*

say, *all over*, *all along*, *all [the] day long*, *[all] one's*

life long, for *all [the] day along*, *[all] one's life*

along, &c. which transposition Poetry confines not

to peculiar phrases, but boldly extends to any re-

gimen : as in *Pope's*,

Left you should think that verse shall dy,

Which sounds *the silver Thames along*;

Taught on the wings of Truth to fly,

Above the reach of vulgar song ; &c.

Toward we saw prefix any local object or directive particle to its latter part, into an elegant adverb of tendency ; as *heavenward*, *upward* ; in solemnity we see it sometimes open its arms to embrace a first or second person, but hardly any third beside the monosyllables *God* or *Christ*.

2 St. Peter iii. 9. *The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.*

2 Cor. i. 12. *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.*

where the same Harmony that dictated the division, points the place of *ward* and *wards*.

so Exod. xviii. 19. *Be thou for the people to Godward, that thou mayest bring the causes unto God.*

To verb the prepositions are truly prepositional. They all however govern only the nominal part of verb, that is, its action, whether expressed, as commonly, in the participial, or elegantly in the theme itself; while the greek article *to*, efixed to the root, characterises in its own nature the present, and as a preposition the future, of the infinitive: as the verb *to be*, *to do*, *to compare*, whether in the present or future: *I know it to be so.* *I know that it is to be.* To do it was *as blamable* yesterday, *as it is to-day*; *but he is and ought to do it to-morrow.* So *beyond compare*, like *Milton's without disturb*, for *beyond comparison* and *without disturbance*, or *beyond comparing*, *without disturbing*, as *in being*, *of doing*, &c. thus *past*, for *beyond*, proves in every stile a preposition; as in the common, *past* such place or time, *past* (or *beyond*) dispute; in the miltonic,

iii. 62. *Beatitude past utterance!*
and in the sacred:

Rom. xi. 33. *How unsearchable are his judgments, and his ways past finding out!*

This participial action may be definitely articulated: not only say we therefore *after being* or *doing*, *after having been* or *done*, &c. but *after the* or *one's being* there, *after the* or *one's doing* so, &c.

The preposition *about* governs, at least precedes, the infinitive, article and all, to signify the approach of a future action or event. Thus, *I am to do it—it is to be done*—some time or other; *I am about to do it—it is about to be done*—now; whereas *I am about doing it*, or, *I am about the doing of it*; implies my employment *about* or *upon* the action. *About* with its infinitive regimen is therefore equivalent to *going*, or *a-going*, which may also be considered as understood before it. *About* however is preferable, in the higher stile, especially introducing the passive futurity: as *I was going*, or *about*, to do it, to have done it; it was *going*, rather *about*, to be done, to have been done.

The prepositions *within*, *over*, *under* and *underneath*, *behind*, *over-against*, *throughout*, and *among*, situating only things in place or time, affect not operation, and so do not govern verb. But these, like other situatives, may themselves be naturally pointed by the deductive *from*; except *to*, *at* or *in*, which are of opposite direction, and *of*, which is its indefinite self: thus, *from within* a place or *from without* it, *from over* the way; nay *from off* the coast, *from out* the chaos, where *from* renders even directive adverbs apparent prepositions, *from off* belonging to the precise, as *from out* to the elevated stile, but both understanding *of* to govern their seeming regimen.

As *from*, so *to* may elegantly direct an adverb of place: *Dunc.*

iv. 395. There all thy gifts and graces we display,
Thou, only thou, directing all our way!

To *where* the Seine, obsequious as she
runs,
Pours at great Bourbon's feet her silken
fons.

Numberless are the examples of *from's* situative regimen, both in prose and verse :

Exod. xiii. 22. *He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*

St. Luke xxiv. 49. *Tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

P. L. ii. 823. *From out this dark and dismal house of pain.*

v. 712. — *from forth* his holy mount,
And *from within* the golden lamps—

903. — *from amidst* them forth he past.

vi. 27. — a voice
From 'midst a golden cloud, thus
heard.

60. — *from on high*—

The preposition *by*, being the ascertainment of measure or quantity, may therefore specify *far* as well as *much* and *little*, but it is elegantly understood to the measure of a qualifier : thus, *better by far*, *far better*, or *better far* ; so *preferable by much*, or *much preferable* : in like manner, *by how much* the more—*by so much* the less—; *by much* the more—*by much* the less—or, elliptically, *the more—the less—much more—much less—*&c. as, *The more* some have, *the more* they want. *The more* one knows such, *the less* one loves them. So, *By how much* the wiser men

men are, *by so much* they are (*or are they*) the *wealthier*; or, *By how much* men are *wiser*, *by so much* are they *wealthier*; or, *The wiser* men are, [they are] *the wealthier*: and with like ellipse, *The sooner* a good thing is done, *the better*. Again, If Nature teaches duty, *much more* [does] Revelation. If we are not so much as to think evil, *still less* are we to do it.

Yet, after all, it must be owned, that neither *from*, nor *to*, nor *by*, can govern any adverb; the two first understanding always *a* or *the place* or *situation*, and the last *a* or *the quantity* as their respective regimen: *from—to—a* or *the place* or *situation where—within—&c.* *by* a quantity *much—how much &c.*

§ 4. *The ellipse of preposition.*

If a directive's regimen may be often as elegantly understood, a directive itself, especially *to*, *for*, *from* or *of*, may in many situations, and in many must, disappear from before its regimen, whether noun or verb.

To sinks, we know, before the indirect transpositively prefixed to the direct object, or may before the same object subjoined to it feeble the direct: as, Give *the person the thing*; give it *him*: directly and solemnly, Give *the thing to the person*; give it *to him*. So, Find *the thing an owner*; Find *an owner to or for the thing*. But solemnity, seldom in prose a friend to ellipse, will often, even in the indirect order, insert the preposition: as,

Ps. xxix. 1. *Bring unto the Lord, O ye mighty, bring young rams unto the Lord; ascribe unto the Lord worship and strength.*

The same harmonious version suppresses, as in common style, the preposition which so soon returns:

2. *Give the Lord the honor due unto his name:* whereas the later, absolutely unknown to Elegance as to Harmony, repeats without scruple the solemn preposition, in

Give unto the Lord the honor due unto his name.
All styles concur in the ellipse after *it*: as

ii. 16. *For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.*

where the other translation drops, as not original, the indirect object altogether.

So the same poet who said,

I wish the man a dinner, and fit still.
said, *Eth. Ep.*

i. 258. *Your money, Sir? my money, Sir! what all?*

Why,—if I must—(then wept) *I give it Paul.*

The verb *tell*, like *give*, *show*, &c. subjoins the indirect object without the preposition, which *say* is obliged to insert: as, *Tell me—Say to me—*what you please. *Tell it me: Say it to me.* In the very familiar *say* too will drop the preposition: as *Say it me. Say me* those verses, like, *Sing me* that song, or like

Numb. xxiii. 7. *Come, curse me Jacob, and come, defy Israel.*

Dropt was also the directive in the old idiom, *to say one nay*, as

I Kings

1 Kings ii. 20. *Then she said, I desire one small petition of thee: I pray thee, say me not nay. And the king said unto her: Ask on, my mother; for I will not say thee nay.*

The infinitive article or preposition is suppressed, we well remember, by the auxiliaries *do, did; shall, will; may, can; let, and must*; which *need* and *dare* may join, the former chiefly with the negative: as *I do say, I must say, I dare say. He need not go. I need say no more. I need only say, that is, I need do nothing but say, or I need say nothing but—or solemnly, I dare to say, as I need to say, and as I ought to say, &c.*

So *make* omits, and *cause* inserts the article:
Make him do it. Cause him to do it.
Make it be done. Cause it to be done.

Where however we cannot but observe, that both *make* and *cause* require their object to interpose before the verb they lead. Nor must we forget that *make* in solemnity allows the preposition, whereas *cause* can never suppress it.

Let, demanding also naturally the intervention of its object, as in *let me go*, can idiomatically drop it, in *let go*, for *let it, &c. go*, as in the old *let be* for *let it be*, the predecessor of *let alone* for *let it &c. [be] alone.*

As *make* and *cause*, so differ *bid* and *forbid, desire, order, command, &c.* thus,
Bid him do it. Forbid him to do it. Desire him to—not to—do it, &c.

From, or *out of*, is elegantly omitted before its regimen of place or action, by verbs of exclusion or departure; *forbid*, *debar*, *banish*, *exclude*, *explode*, *expel*; *depart*, *escape*, *forbear*, *refrain*: as, to *forbid* one a place, to *depart* it; to *forbear* doing a thing. So, He could not *forbear* (or *help*) *owning*, that *expelled* the blisful society, he must *depart* this life. While the other excluding verbs suppress *from*, *debar* may express or understand either *of* or *from*; but *deprive* or *bereave* only the former: thus, to *debar* one [*from* or *of*] a place, [*of* or *from*] a thing; to *deprive* or *bereave* one [*of*] an enjoyment, an object, &c.

Though we *put* a question to one, or, *ask* him a question; we *ask* one a favor, or *ask* it *of* or *from* him. This and many other verbs prove active or neuter, as they exclude or admit a preposition: whether in the same sense, as,

to *ask*—*seek*—*wish*—*hope*, *hunt*— [*for* or *after*] a thing;

to *soar* [*to* or *through*] the sky, to *gaze* [*at* or *on*] it;

to *attain* [*to* (or *unto*) or *at*] a thing;

to *approach* [*to* or *unto*] a person or thing;

to *enter* [*into*] a place, a thing;

to *pass* [*by* or *over*] a thing;

to *fly*—*escape*—[*from* or *out of*] a place, a danger—

[*from*] a person, a pursuit;

to *meet*—to *bear*—[*with*] a person or thing;

to *atone* or *compensate* [*for*] a thing;

to *allow*—*approve*—*admit*—*accept*—*boast* [*of*] a

thing;

to *criticise* [*on* or *upon*] an object;

to *instance* [*in*] one or more particulars;

to

to *indulge* one [*in* or *with*] a thing;
to *stay* [*to*] breakfast, dinner, &c.

in all which the preposition ascertains the precise, and the ellipse the elegant manner. Nor can we, who know the various directives of verb, be surprised that it can act also directly on an object in a sense not only independant of, but incompatible with, any preposition: thus,

to *enter* a thing, and to *enter into*, *on* or *upon* it;
to *call* a person, and to *call on* or *upon* him;
to *wait* [*for*] a person, and to *wait on* or *upon* him;

to *look* [*at* or *on*] an object, and to *look for*, *after*, *over* it;

to *fly* a thing, and to *fly at*, *on*, *after*, *over* it;

to *shoot* an object, and to *shoot to*, *at*, *after*, *over* it;

to *catch* a thing, and to *catch at* it;

to *reach* a thing, and to *reach at* or *to* it;

to *hit* a thing, and to *hit on* or *upon* it;

to *touch* a thing, and to *touch at*, *on* or *upon* it.

With like elegance may a preposition be suppressed by certain adjectives: as,
like [*to*] an object, opposite [*to*] it;
worthy [*of*] a man, &c.

or by a combined exhibition: as,

on *one*—on the *other*—on *this*—on *that*—side [*of*] such an object.

Though the specificative *of* is always expressed after the participial action definitely articulated: as,
after *the doing of* the thing,

it may be full as well understood, when the action is articulated by a possessive: as,

after *ones doing* it, rather than
after *ones doing of* it.

By the same figure do we say,
Wo is me, for *Wo is to me*.
and did we say,

Pf. cxxviii. 2. *Well is thee*, for *Well is it for thee*.

Ecclus. xxv. 89. *Well is him*, for *Well is it with him*.

So like used impersonally suppress, as did its synonymy seem, the directive:

Ecclus. xxxiii. 13. *As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.*

as 2 Sam. xviii. 4. *What seemeth you best, I will do.*
So Milton successively drops *to, from, of, for, at, by*: P. L.

vi. 37. ———the easier conquest now

Remains thee.

vii. 115. Yet what thou canst attain, which best
may serve

To glorify the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing.

ii. 413. ———Here he had need

All circumspection.

329. *What fit we then projecting peace and war?*

409. ———'ere he arrive

The happy isle——

490. If chance the radiant sun with farewell sweet
Extend his evening-beam——

resolvable also, If it chance *that* &c.

CHAPTER VI.

Of the use of CONJUNCTION.

§ 1. *The classes and general use of conjunction.*

CONJUNCTION joins kindred parts;
idea's or thoughts, words or sentences.

It is therefore

1. copulative or coupling: *and; also, too; withal*
(vulgarly *withal*) *moreover.*
2. alternative: *or, nor; else.*
3. disjunctive or adverbative, exceptive or restrictive: *but, nevertheless, unless.*
4. comparative: the adverbial *as, and than.*
5. conductive: *that, lest.*
6. suppositive or conditional: *if, though, although, albeit.*
7. concomitant or contemporary: *while, meanwhile, meantime.*
8. causal or illative: *why or wherefore, therefore; for, because; with the formal whereas; forasmuchas, inasmuchas; forsomuchas, insomuchas.*
9. adverbial or indefinite: *however; whenever, wherever; or the solemn howsoever, &c. with the still more solemn howbeit.*

To these we join in their several classes the substituted

adjectives: *both; whether, either, neither; even, like.*

adverbs: *as, thus, so; likewise, otherwise; now, then, yet; how, when, where, and not.*

prepositions: *till* or *until*, *since*; *before*, *after*; which always suppose, sometimes express, the conductive *that* subjoined; as do the participials used conjunctionally, *provided*; *being*, *seeing* (for *seing*) *considering*, *notwithstanding*, with the old prepositional verbs *save*, *except*; not omitting the adverbial *namely*'s equivalent exhibitiv *to-wit*. And indeed the causal *for* may be regarded either the immediate offspring of french and greek, or the substituted english preposition.

Conjunctions are therefore of two kinds: such as join like parts, and such as connect kindred, though not resembling sentences. Of the former class may be deemed originally or substitutionally, *and*, *both*; *whether*, *either*, *neither*; *or*, *nor*; *but*; *like*, *as*, *than*; *that*, *lest*, *unless*; *if*, *though*; *now*, *then*; *not*: most of which may also join the latter class. Hence

Coupled by conjunction, nouns or pronouns must be of like state, and verbs of like tense and mood; which is also being of like state. Thus,

He and I were both invited by them.

They invited both *him* and *me*.

Between *you* and *me*: betwixt *us* and *them*.

Do you mean *him* or *her*?

I mean not *her*, but *him*.

It is not *she*, but *he* [that] I mean.

It is *he*, not *she*, [that] I mean.

He is as good as *she*. I think *him* as good as *her*.

She is no better than *he*. I think *her* no better than *him*.

Now *he*, now *she* is prais'd.

Now

Now *him*, now *her* they praise.

If *them*, ye *us* offend :

If *they*, you *we* repel.

St. Luke xvi. 26. Between us and you *there is a great gulf fixed.*

St. John xiii. 16. The servant is *not greater* than his lord ; neither he *that is sent*, greater than he *that sent him.*

1 Kings xx. 23. *And the servants of the king of Syria said unto him : Their gods are gods of the hills ; therefore they were stronger than we : but let us fight against them in the plain, and surely we shall be stronger than they.*

In all which and the like, the conjunctions preserve regularity of members, and prevent disagreeable, because unnecessary, repetition. For, were the understood expressed, the foregoing would run (rather hobble) thus :

He and I *we* were both invited.

They both invited him and *they* invited me.

Do you mean him, or *do you mean her* ?

It is not she *that I mean*, but he *that I mean.*

He is as good as she *is.*

They were stronger than we *were.*

&c.

Yet *than* may, on solemn occasions, join different states, even with increase of dignity : as,

Deut. vii. 1. *When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations greater and mightier than thou.*

So Num. xxii. 15. *And Balak sent yet again princes, more, and more honorable than they.*

in

in both which examples, however, the double comparative dividing the noun and pronoun renders not only the connexion less close, but the concord thus reconcilable :

— *and hath cast out many nations that are greater and mightier than thou art,*

— *princes that were more, and more honorable than they were ;*

whereas nothing could have justified

— *cast out greater nations than thou,*

— *sent more honorable princes than they.*

By like function says *Pope*: E. on M.

iii. 251. *She taught the weak to bend, the proud to pray,*

To Pow'r unseen, and mightier far than *they*.

But *Milton* can plead nothing, unless perhaps the separation of vowels, for a mistaken imitation of the ancients, when he treats *than* as a preposition :

i. 490. *Belial came last, than whom* a sp'rit more lewd

Fell not from heaven.

though with perfect propriety he says, three lines after

—yet *who* more oft than *he*

In temples, and at altars ?

or the termination of a line, for

ii. 299. Which when *Beelzebub* perceiv'd, *than whom,*

Satan except, *none* higher sat

Nay Pope, without any pretence but such authority. *Dunc.*

ii. 273.

ii. 273. The king of dykes ! *than whom* no sluice
of mud

With deeper fable blots the silver flood.
Nor can it be denied that *Prior* very beautifully
violates at once grammatical reason and rime :

Then finish, dear Chloe, this pastoral war,

And let us like Horace and Lydia agree :

For *thou* art a girl as much brighter than *her*,

As *he* was a poet sublimer than *me*.

But even here, a little straining will find concilia-
tory supplement : as,

— brighter than *one can think* her,

— sublimer than *one can think* me,

an ellipse no less due to the above *than whom*.

As the copulatives join like states of object, so
must they doubtless like times of action. This we
have already seen in the correspondence of the pre-
positive and subjunctive moods, and may farther
take exampled thus :

He *eats* and *drinks*. He *eat* and *drank*.

He will neither *eat* nor *drink*.

He would (or had) rather *drink* than *eat*.

He *will*, if he *can* : he *would*, if he *could*.

He *wakes*, now *sleeps* again.

And now he *woke*, now *slept*.

Now would he *sleep*, then *start*, and *wake* once
more.

So, *come* and *see* : he *came* and *saw*.

You *shall* first *think*, and then [you *shall*] *write*.

You *shall* *dictate*, and I [will] *write*.

I *will* *read*, while you [shall] *write*.

He *asks*, and I *answer*.

He

He *ordered*, and I *obeyed*.
&c.

If actions may thus be held concomitant, that are successive, different times of an action may be coupled in succession. Thus,
He *did*, [and] *does*, and *will do* it.

§ 2. *Of the copulative conjunction.*

Things or actions, when coupled, follow equally the order of Nature, whether they express or understand the copulative.

The copulative, naturally expressed between two members, is generally omitted, when there are more, even of like kind, till before the last member, where it appears in order to finish the chain.

Thus *Pope* sums human happiness in *health, peace, and competence*, and competence in *meat, cloaths, and fire*.

But the conjunction may, with native simplicity, link every member, as additional to, or springing from, the former of a series or gradation: as says the same master, *Dunc.*

iv. 625. Till drown'd was sense, *and* shame, *and* right *and* wrong.

like *Milton's*, P. L.

i. 558. Anguish, *and* doubt, *and* fear, *and* sorrow, *and* pain.

and *St. Matthew's*

vi. 13. *For* thine is the kingdom, *and* the power, *and* the glory—

and

and St. Luke's

xii. 58. *When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.*

With like elevated simplicity is *and* the universal copulative in the stile of Inspiration as well as of Nature. Thus,

I Sam. xix. 8. *And there was war again. And David went out and fought with the Philistines; and slew them with a great slaughter: and they fled from him.*

where *and* supplies a variety of conjunctions, which might indeed modernise, but could not raise the stile.

On the other hand, the combiner may be elegantly suppressed through a whole gradation: as therefore the ample manner says,

He faints *and* groans *and* dies,
and the mixt or middle, thence the ordinary,

He faints, he groans, *and* dies.
so the totally elliptic:

He faints, he groans, he dies.
Of every eloquence is scripture a model: both the first and second kinds are exemplified:

St. Matth. xxiii. 33. *Wo unto you, scribes and pharisees, hypocrites: for ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy and faith.*
and the third,

1 St. Pet. v. 10. *The god of all grace*—make you perfect, stablish, strengthen, settle you. may the coupler may be happily suppress'd, even of but two members, whether one go a step beyond the other, or form a contrast to it :

Thus *Amos* intensively, v. 21. I hate, I despise *your feast-days*.

and St. *Paul* in one verse exhibits either case and almost every kind :

2 Tim. iv. 2. Preach the word ; be instant, in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine.

So *Pope* again, in his *Essay on Man*,
iii. 223. Till drooping, sick'ning, dying, they began,
Whom they rever'd as God, to mourn as man.

and *Young* in his *Last-day* :

How chang'd from him who meekly prostrate
laid,

Vouchsaf't to wash the feet himself had made !

From him who was betray'd, forsook, deny'd ;

Wept, languisht, pray'd, bled, thirsted, groan'd and
di'd !

Hung pierc't and bare, insulted by the foe,

All *Heaven* in tears above, *Earth* unconcern'd below !

And was't enough to bid the Sun retire ?

Why did not Nature at thy groan expire ?

I see, I hear, I feel the pangs divine :

The world is vanish'd—I am wholly thine.
and again,

But

But God is good? 'Tis wondrous all. Even he
Thou gav'st to death, *shame, torture*, di'd for thee.
as *Milton, P. L.*

iii. 710. Confusion heard his voice, and wild Up-
roar

Stood rul'd: *flood* vast infinitude confin'd:
Till at his second bidding darkness *fled*,
Light *shon*, and order from disorder *sprung*.
Swift to their sev'ral quarters hasted then
The cumbrous elements: *Earth, Flood,*
Air, Fire;

And the ethereal quintessence of heaven
Flew upward,

Subordinate members may doubtless be linkt
within superior: as,

Deut. xxx. 15. *See, I have set before thee this day*
life and good, and death and evil.

or the link may be exprest to the smaller, and un-
derstood to the greater member; as in the collect
for the High Court of Parliament:

—That thou wouldest be pleased to *direct* and
prosper all their consultations to the advancement of
thy glory, *the good* of thy church, *the safety, honor,*
and *welfare* of our sovereign and his kingdoms; that
all things may be so ordered and settled by their en-
deavors, upon the best and surest foundations, that
peace and happiness, truth and justice, religion and
piety may be established among us, for all genera-
tions.

One must be the construction of the copulative
and alternative: thus,

Every

Every man, woman and child thinks, speaks, or acts well, ill, or indifferently.

as *P. L.* ii. 947. — So eagerly the fiend
O'er bog or steep, through straight, rough, dense or
rare,

With head, hands, wings or feet pursues his way;
And swims or sinks, or wades, or creeps, or flies.

§ 3. Of concatenation.

When gradation consists of several steps, we may either go up or down; through a company for instance, consisting of a baron, a viscount, an earl, a marquess (or marquis) [and] a duke; or of a duke, a marquess, &c. when of but two, the earlier or the preferable takes natural precedence; and so we join a gentleman and his servant, pen and ink, bread and cheese, bread and wine, wine and water, life and death; good or bad, right or wrong, high and low, fast and loose, direct or indirect, directly or indirectly, soon or late, up and down, &c. whereas an action must necessarily begin, continue, and end; though here too we may return from the last effect to the first cause, or from the end to the beginning.

As to the precedence of persons, we long since learnt, that, though Nature has in all nations and languages preferred the first person to the second, and the second to the third, as Charity begins at home, proceeds to the nearest object or objects, and thence dilates to mankind; yet modern Curtesey pretends to superior merit by postponing, at least in words, the first (or self) to either of the other.

So

So Gen. xiii. 8. *Let there be no strife, I pray thee, between me and thee.*

St. Matth. xviii. 15. *If thy brother shall trespass against thee, go, and tell him his fault between thee and him alone.*

Yet every reason prefers the addressed to the addresser in such case as,

Ruth i. 17. *The Lord do so to me, and more also, if aught but death part thee and me.*

or the no less elegant St. Paul to

Philemon 11. *Who in time past was to thee unprofitable, but now profitable to thee and to me.*

With like propriety lays the poet the prior stress on the third person: *P. L.*

ii. 744. *I know thee not, nor ever saw till now*

Sight more detestable than him and thee.

nor can we but observe, that the same Nature which says *I* and *thou*, *me* and *thee*, says necessarily *mine* and *thine*; and that the same Art which says *you* and *I*, or *you* and *me*, says also *yours* and *mine*.

If *and* so join like parts, no wonder that with elegance it redoubles an idea of whatever kind, and so repeats whatever part of speech: as, *man* and *man*, *fresh* and *fresh*, *hot* and *hot*, *round* and *round*, *he thinks* and *thinks*, *better* and *better*, *more* and *more*, *again* and *again*; &c. Instead of the common *nearer* and *nearer*, *wider* and *wider*, comparatives as heighteners peculiarly delighting in this idiom, the poets, ever fond of singularity, say, *near* and *more near*, *wide* and *more wide*, sufficed with increase for duplication.

The sole doubt then subsists between objects, not the same, but alike at once in time and dignity; and here occasion or harmony (which is also occasion) will naturally decide. Different regards will give different preferences: the quantity or usefulness of one thing will counterbalance the quality of another; and figurative or occasional will sometimes take place of literal or original priority. Thus talk we occasionally with equal freedom of a *general* and his *army*, or an *army* and its *general*; *herds* and *flocks*, or *flocks* and *herds*; *gold* and *silver*, or *silver* and *gold*; *night* and *day*, or *day* and *night*; &c.

So adverbially or idiomatically:

At home and *abroad*, or, *abroad* and *at home*; *good* and *well*, or *well* and *good*; *fair* and *softly*, or *soft* and *fairly*; &c. The case is the same *now* and *then*, or *then* and *now*: but *now* and *then* alone is the adverbial idiom for *at* [occasional] *times*. Though we say primarily, *good* and *ill*, *this* and *that*, *here* and *there*, *to* and *fro*, the old and solemn for the familiar *to* and *again*; yet say we as naturally, *ill* and *well*, *off* and *on*, *far* and *near*, or *far* and *wide*, *backwards* and *forwards*, &c. and not the contrary.

A possibility indeed always remains of reversing the general order, when particular occasion requires it. Thus can we in some cases say, the *boy* and *man*, *thin* and *thick*, nay *white* and *black*, &c. as well as in common the contrary. Thus necessarily says *Pope*, *E. on M.*

iv. 175. The *boy* and *man* an individual makes;

Yet sigh'st thou now for apples and for
cakes? and

and is equally authoris'd to follow Nature's order:
Dunc.

ii. 275. Here, strip my children! here, at once
 leap in:

Here prove who best can dash through
thick and thin.

or in the burlesk to invert it:

iv. 195. Each stanch polemic, stubborn as a rock,
 Each fierce logician, still expelling *Locke*,
 Came whip and spur, and dash'd through
thin and thick,

On german Crouzaz, and dutch Burgers-
 dyk.

nor was he less licenced by Poetry to say, *Eth. Ep.*

ii. 155. For how should equal colors do the knack?
 Chameleons who can paint in *white* and
black?

than obliged by her indispensable laws to vary
 the order of the phrase repeated in this couplet:
E. on M.

ii. 213. If *white* and *black* blend, soften, or unite
 A thousand ways, is there no *black* and
white?

Yet cannot Poetry herself alter such adverbial
 idioms as subsist only in one order; as *now* and
then, *whip* and *spur*; so *tooth* and *nail*, *might*
 and *main*, *up* and *down*, &c. which we can no
 more invert than the comic *hand* to *fist*, *cheek* by *joll*,
 or the constant, *from head* to *foot*; *from hand* to
mouth, &c.

Thus is *and* the great copulative, and might by
 way of eminence be denominated *the conjunction*;

without disparagement however to *that*, the verbal exhibitivè and subjunctivè, or to any other worthy member of each conjunctivè class.

And emphatically substitutes *both* in a preceding similar member, and both precede what they conjoin : as,

He *both* honors and obeys *both* his father and his master.

§ 4. *Of the alternatives.*

Of the copulative class may fairly be counted the alternative *or* and its negative *nor*, with their substitutes *either* and *neither*, which precede and double them precisely as *both* does *and* : *either—or ; neither—nor*. But *and* scarce ever (as in other tongues) doubles itself for *both*, whereas *or* and *nor* elegantly double themselves, disdaining in the poetic any substitute : thus,

He *neither* loves *nor* hates *either* [the] one *or* the other.

Nor this *nor* that he *or* desires *or* shuns.

Or this *or* that *nor* courts he, *nor* declines.

The former alternative may be omitted : as,

Nor this *nor* that he loves *or* hates.

Or this *or* that he covets *nor* declines.

But when both alternatives are expressed, they must doubtless be of one kind, both affirmative or both negative ; a rule so obviously indispensable, that a stranger would scarce imagine it capable of violation. But let us not in the observance of this natural law violate another equally cogent, or dream of using two negatives to express one negation.

Nothing

Nothing indeed but Barbarity can say; *nor* I *neither*, I do *not* understand it *neither*, for *nor* I *either*, I do *not* understand it *either*; that is, *any more* than such another person does, or *any more* than I do such another thing. But both *either* and *neither* may solemnly, as well as *or* and *nor*, be used without duplication: as,

St. Luke vi. 42. *Either how canst thou say, &c.*

Deut. i. 21. *Fear not, neither be discouraged.*

Job xxxix. 24. *He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet.*

Neither returns rather frequent,

St. Luke ix. 3. *Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*

Just so *or* and *nor*, which have, in the following stanza of *Pope*, no connexion with each other:

Nor yet to Earth's contracted span

Thy goodness let me bound;

Or think thee Lord alone of man,

When thousands worlds are round.

The copulative, with which we see class the alternate conjunctions, need not repeat the agent to his every action they combine; and still less the name, than the proname, which may both be so easily understood. We may therefore say according to occasion,

He thinks right, and he acts well.

Or, *He thinks right, and acts well.*

He either does well, or [he] means well.

He neither does well, nor means [he] well.

The disjunctives, on the contrary, rather repeat than suppress at least a pronoun; because they do

not continue, *but* renew the affirmation. One exception already occurs. When *but* continues the structure, though contrasting the idea, it may suppress like a copulative; otherwise not.

He does not think, but [he] muses.

He attends, but [he] does not assist.

He does not assist; but he attends.

He says not much; but he acts well.

They do it not now; but they once did [it].

Other conjunctions necessarily repeat the agent, because their action is totally distinct, however it may be connected:

He speaks as he thinks, and thinks while he speaks.

He speaks as well as he thinks.

for, *He speaks as well as thinks*, is nearly equivalent to,

He both speaks and thinks.

§ 5. Of conjunction's place.

Conjunctions are divisible not only into *conjunctive* and *disjunctive*, but into *prepositive* and *postpositive* or *subjunctive*; the latter division being perhaps as much more rational as less frequent than the former: for all conjunctions join the words or sentences, however they may distinguish or contrast their meaning; whereas some naturally introduce the member or sentence they combine; some only a member, and never a sentence; some may upon occasion, very few upon none, lead either the one or the other. The first class admits most of the conjunctions, the second and third four at least each; the fourth perhaps but one. The introductory are already introduced.

Far

For always begins a subordinate sentence: *for* it induces or subjoins the cause, consequence or concomitance of a previous affirmation.

Than introduces the object of comparison, but must itself be introduced by the subject qualified in the comparative degree.

Transposition can indeed say:

Than Solomon a greater still is here; which is directly neither more nor less *than* St. Luke xi. 31. A greater *than Solomon is here*.

Save can now boast but a few authorities, which Antiquity itself cannot antiquate: as,

I Cor. ii. 2. *For I determined not to know any thing among you save* Jesus Christ, and him crucified.

P. L. ii. 813. ———— *for* that mortal dint,
Save he, who reigns above, none
can resist.

Else, the conjunctive equivalent of *otherwise*, supposes one case, before it can put another consequential to its failure:

I know it to be true; *else* I would not say it.

P. L. viii. 9. This friendly condescension to relate
Things *else* by me unsearchable—

Though it takes the lead in the compound *elsewhere*, it follows *where's* compounds in the idioms *everywhere else*, &c.

Nevertheless, *however*, *also*, and *withall*, may introduce a sentence, which however they closely connect with the preceding: as, *Nevertheless—However—Also—Withall*—it is certain—the first may

run equally, It is certain *nevertheless*, &c. the second still better, It is certain *however*, &c. But *however* the indefinite of manner necessarily introduces the subjunctive member: as, He does his best, *however* he succeed; or transpositively, *However* he succeed, &c. *Also* and *withall* are much rather postpositive: as, It is certain *also*—*withall*, &c. so,

Gen. xxvii. 38. *Bless me, even me also, O my father.*

Likewise sometimes plays *also*'s part, and sometimes still its own: the latter,

St. Luke vi. 31. *As ye would that men should do to you, do ye also to them likewise.*

Titus ii. 6. *Young men likewise exhort to be sober-minded.*

Too, another equivalent of *also*, introduces neither member nor sentence, nor ever precedes a qualifier, for fear of coincidence with the adverb of quantity, or excessive measure of qualifiers: thus, It is certain *too*, I *too* was there, for, I was there *too*—Remember me *too*, &c. This conjunction thus naturally concludes the member it connects, and makes a little pause. There are therefore situations where the familiar *too* cannot appear: as, I will *also* do it. Give it me *also* soon.

The five solemn compounds of *as*, *whereas*, *forasmuchas*, *inasmuchas*, *forsomuchas*, *insomuchas*, are all obviously introductory, and of the most solemn form. The first peculiarly opens a preamble, or edict; but rather leads a contrasted member in ordinary language, being there a sort of equivalent to

to *instead that*, a combination not in use; *instead*, and *because*, being followed, for like reason, by the specifier *of*. But *because* may, as well as *after*, and *since*, (scarce *while*,) be followed by the exhibitivè *that*, which is however more commonly understood.

This he mentioned, *because* (or *by reason*) of necessity—*because* [*that*] it was necessary.

After [*that*] he had told me the whole matter, he proceeded, &c.

The five formals may be instanced thus :

Whereas, by a late act of Parliament, &c.

St. James iv. 13, 14. *Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow.*

I St. Pet. iv. 1. *Forasmuch then as Christ hath suffered for us, &c.*

St. Matth. xxv. 40. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

More rarely occur the two others, and when they do, they lead a secondary member : as,

St. Luke xix. 9. *This day is salvation come to this house: forsomuch as he also is the son of Abraham.*

The intrinsic worth of seeming equivalents may better appear, when they are weighed together : as

Deut. xix. 6. *Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.*

Thus may apparent synonymies often be distinguished; whereas some really equipollent conjunctions are chosen merely by their swiftness or slowness, according to solemnity or sound. Never can we then hesitate between *while* and *whilst* (*whiles* being entirely forgotten) any more than between *though* and *although*. *Albeit*, like *howbeit*, worn out of every stile but the sacred, retains there a dignity incommunicable to its rivals: as,

Ezek. xiii. 7. *Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken.*

So 1 Cor. xiv. 20. *Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be men.*

Meantime and *meanwhile* are equal in quantity and quality: yet the latter, by being less common, proves more solemn than the former.

Many are the elegancies of conjunction; *but* has some very peculiar: and first it suppresses the negative whence it excepts; as, I know *but* this. There are *but* three. For, I know *nothing but* this. There are *none but* three.

Easily then may we distinguish *can but* from *cannot but*, or in old stile, *cannot choose but*. Thus, You *can but* try, implies, You *can* do nothing *but* try; whereas, You *cannot but* try, signifies You *cannot avoid* trying.

But for seems a transposition: as, *But for* that—*But for* him—it had been done; that is, *For* nothing *but* that &c. No wonder if *not* and *but* make a hap-

a happy contrast: as, in the *Athanasian Creed*:

One; not by conversion of the Godhead into flesh; but by taking of the manhood into God.

so not because—but because—not that—but that—as,

I say it not because it is pleasing, but because it is true. Not that I would boast my love of truth; but that I scorn equally flattery and falsehood—at large, It is not that—but it is that—

So P. L.

i. 210. ————— *Nor ever thence*

Had risen or heav'd his head, but that the will

And high permission of all-ruling heaven

Left him at large to his own dark designs.

But elegantly suppresses also or even when, opposed to not only, it heightens the sentiment: as, Liturgy,

—that we may show forth thy praise not only with our lips, but in our lives.

A good author, like a good friend, must not only entertain, but improve; nor only improve, but exalt.

As and, so but may lead a series of parallel members:

One sees in the works of God nothing but wisdom, [nothing] but power, [nothing] but goodness, [nothing] but beauty.

where every but, but the first, may also be understood.

As in its exhibitivè nature precedes the prepositions to and for, and sometimes familiarly the adverb yet. Thus initially, As to—As for—any thing

else: the latter being only initial, while the former may lead or follow.

As for that, I can say nothing.

As to that, I can say nothing, or

I can say nothing *as to* that:

and *as* in all three may be omitted. Redundant is it also, however common in *as yet*: thus, I know not *as yet*, or, *as yet* I know not; in which transposition the *as* prevents *yet* from appearing a conjunction.

As well as and *so much as* are conjunctive idioms: thus, instead of

He was *not only* unfortunate, *but* imprudent;

He was imprudent *as well as* unfortunate.

So much as, equal to *even*, follows naturally a negative, in order to heighten the negation: as,

He said not *so much as* a word.

so St. Luke xviii. 13. *And the publican standing afar off, would not lift up so much as his eyes to heaven.*

CHAPTER VII.

Of the use of INTERJECTION.

§ 1. *The classes of interjection.*

INterjection, couching a sudden sentiment or sensation in a single word or particle, may be

1. *affirmative*, in the direct *yes*, the familiar *ay*, and the ancient *yea*, the serious *indeed*, the comic *forsooth*, and the solemn *Amen*; the dubitative *perhaps*,

perhaps, and its old equivalents *perchance*, *peradventure*, *maybe*, *mayhap*, and *haply*, with the kindredly antiquated *belike* and *besure*; not to mention what no thinking being can mention, impious adjurations, or unmeaning by-words.

2. *negative*, in the direct *no*, and the solemn *nay*, now rather intensive.
3. *imperative*: *prithee*, *barkye*, *beware*, *farewel*, the french *adieu*, and *avant*; with the silencing *hush*, *whist* or *'st* and *mum*.
4. *exclamatory*, whether of nearer or more remote, solemn or familiar address: as, *O! ho! so ho! halo!* of joy: *ba ha ha! he he he! bab! ahah!, oho! buzzza!* vulgarly *hoorah!* of grief: *ah! eh! oh! alas!* with the very familiar *lackaday!* or *alackaday!* of fatigue: *beigh-ho!* of surprize: *hah!* of admiration: *hab! oh!* —with demonstration: *lo!* of contempt: *fy, faugh*, or *foh! poh! pugh! pish! pshaw!* with the explosive *hiss* or *'fs*. which whole class of exclamation, being Nature's own voice, might (with *hush*, *'st* and *mum*) be well comprized under the
5. *expressive* or *imitative*, with *tic-tac*, *ding-dong*, *tang-tang*, &c. beside the numberless substitutionals: *peace!* *right!* *behold!* *away!* &c.

§ 2. *The syntax of interjection.*

Interjection's construction therefore can no more be mistaken than its use: or rather, in its own nature absolute, neither governing nor governed, connecting nor connected, it can have no construction at all.

O may indeed be prefixed in solemnity to a name, but so it may to any thing else: *O man! O taste and see, &c. O! or Oh! how wonderful &c.*

If we say, *lo! the heroe!* we mean, *lo! the heroe comes*, or the like; and when we read, *Behold the man!* it is the verb that governs, not the interjection. Infinite are examples, and therefore unnecessary: as, *P. L.*

i. 84. But *O* how false!

v. 542. _____ *O* fall!

From what high state of bliss into what woe!

iv. 86. _____ *Ay* me! they little know

How dearly I abide that boast so vain.

vi. 646. _____ Amaze

Befure, and terror seiz'd the rebel-host.

The same figure that makes *toward* embrace its object in *to us-ward*, &c. and *himself* an enforcing qualifier in *his own self*, opens *indeed* to receive another intensive,

Exod ix. 16. *And* in very deed, &c.

Yea and *nay* were the ancient *yes* and *no*; they now remain both enforcing affirmatives, the former on the most solemn, the latter on other occasions: thus,

Gen.

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Gen. xxvii. 33. *I have blessed him, yea, and he shall be blessed.*

St. Luke xii. 4, 5. *And I say unto you my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.*

Nay could now, though less properly, take the place of *yea* in the former, of *yes* only in the latter example: but *yea* must stand in both with unrival'd dignity. In common language we use only *nay*, still denying one, to infer a stronger affirmation: as,

It is highly improbable; *nay*, it is impossible.

I say it; *nay*, I could swear it.

But the ancient stile was (not again to quote the saying one *nay*)

St. Matth. v. 34. 37. *I say unto you, swear not at all:—but let your communication be, yea, yea; nay, nay: for whatsoever is more than these, cometh of evil.*

CHAPTER VIII.

Of a SENTENCE.

§ 1. Of its parts and kinds.

THUS admirable have we seen the application as well as contrivance of every part of speech. Instead of a definition or picture, a name or *noun* was invented; instead of its specification, the qualifier

lifier or adjective; and instead of a name or noun repeated, a pronominal or *pronoun*. To perform or convey noun's action, *verb* was devised; to paint action's fourfold circumstance, was formed fourfold *adverb*. To direct or collocate, *preposition* arose; as *conjunction* to connect either words or sentences. For instant affirmation or negation, command or expression, what could have sprung so apt as *interjection*?

Any number of these parts may compose a sentence. But a sentence is an affirmation of some subject. To a sentence therefore are essential a governing noun and a verb expressed or understood; and to these two principal parts the rest are obviously subservient. As the qualifier belongs to the qualified, so adjective to substantive, and adverb to verb. In the absence only of the principal can the proxy appear, of noun therefore pronoun: and only when collocation or connexion, can preposition or conjunction be required. The interjected substitute of all the other parts is visibly of less frequent, though no less real, service.

While the two principal parts are therefore indispensable to a sentence, the secondaries can be but occasional. Yet, though all the parts do not always necessarily appear, a sentence may admit every one of them, in various order and in various quantity.

In the construction therefore or resolution, that is, the building or unbuilding of a sentence, its [principal materials must be,

1. The

1. The subject or agent : that is, the noun or pronoun being or acting, through

2. The medium or symbol of being or action : that is, the verb, by which the subject is affirmed to exist, or to act upon

3. The object direct, or noun pointed by a preposition to

4. The object indirect, or the noun or pronoun to which the operation or attribution is address'd in

5. The circumstance or adverb of quality, quantity, time or place.

Beside these principal parts, the subject, the operative medium, the object direct, the object indirect, and the circumstance; or, in grammatic stile, the noun or pronoun governing and agreeing with its verb, the noun or pronoun directly acted upon, or conveyed to another noun or pronoun, and last of all the adverb; there may be an introductory particle; interjection, conjunction, adverb, or preposition, with its regimen, nay perhaps its regimen's regimen; and all this in a simple sentence :

Thus, or In this manner, or In illustrating this matter, the donor makes duly the donation to the donee; where the sentence being introduced by the adverb of manner *thus*, or its equivalent phrase *in this manner*, or by the preposition *in* with its regimen *illustrating* and *illustrating's* regimen *this matter*, the subject *the donor* communicates by the operative *makes*, in the circumstance of manner *duly*, the direct object *the donation* to the indirect object *the donee*.

But

But a sentence may also be complex and compound. Complex it becomes, when the subject or object has a qualifier joined, when either is explained or restricted by an incidental sentence introduced by an apposited or agreeing noun, relative pronoun or pronominal, when the circumstantial or adverb is connected by a preposition with some explanatory object; or when any part or incidental sentence is multiplied by a conjunction.

Thus, with the highest reason, the just and generous donor, who is such a person, makes and devises, duly and legally, the donation of so much, a sum sufficient for such a purpose, to the donee, a person of undoubted character, and who not only has deserved very well of the donor, but will make the best use possible of the donation.

A compound sentence is made up of several simple or complex sentences: as,

The donor made the donation duly to the donee; who afterwards returned it as duly to the donor; so turning the donor into the donee, while of the donee he became the donor.

Every gentleman must be a scholar: but you are a gentleman; therefore you must be a scholar.

Before any pursuit, *one is to weigh* the expediency of the end; which proved, *one is to use* the best means of attaining it: a maxim, *which*, how often soever human wisdom may have laid it down, *is*, but now and then carried into practice.

So St. John viii. 47. *He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God.* xviii.

xviii. 23. *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

Acts v. 38, 39. *If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it.*

St. Luke xv. 18, 19. *I will arise and go to my father, and will say unto him: Father, I have sinned against Heaven, and before thee; and am no more worthy to be called thy son: make me as one of thy hired servants.*

§ 2. Of pauses and symbols.

In these and the like examples we see the natural gradation of the pauses, according to the members of which the sentence is composed; and so of the orthographical stops or symbols of pause: the *comma* [,], the *semicolon* [;], the *colon* [:], and the *full stop* or *period* [.]; rising in the proportion of one, two, three, four; which may again be exemplified thus:

Thrice three make nine, the square of three; and thrice nine make twenty-seven, the cube of that number: the cube of any number containing as many squares, as there are units in the root.

While the semicolon, or half-colon, makes thus a completer member than the comma; the colon indeed completes the essential of the sentence; the member which succeeds the colon, being only additional to, or explanatory of, the preceding affirmation.

The pauses of admiration [!] and of interrogation [?], though equivalent both to a period, the wonder

wonder and question being supposed alike complete, are however, like the period, longer or shorter, as the subject is more or less solemn, more or less complete. Thus different marks to the eye, as different tones to the ear, distinguish

What harmony! and *What harmony?*

Though the interrogative form may supply the ellipse in both, *What harmony is there!* or, *What harmony is there?* Admiration has her order as well as Enquiry, in *What harmony there is!* like *How great thou art!* which is only admirative, whereas *How great art thou,* like *What hath God wrought,* may either ask or admire.

Some analogy to the four stops may we find in certain also distinctive characters termed *crotchets* or *hooks* [], *parenthesis* (), *paragraph* ¶, and *section* §.

Hooks indeed, though they may upon occasion be equal to commaes, do not necessarily insert a pause. But they so sever what they enclose from the rest of the sentence, as either in ancient authors to distinguish what may have been no part of the text, or in modern what must [*or should*] never be so.

Equal in time to the enclosure of two commaes, or even of a comma and semicolon, is parenthesis, enclosing with two segments of a circle an incidental member (*though useful*) unessential to the principal.

Thus *Young*:

—And whirl us (*happy riddance!*) from ourselves.
again,

And

And was the ransom paid? It was; and paid
(*What can exalt the bounty more?*) for you.

The paragraphic character seldom appears but in the most solemn situations; nor where the term *paragraph* is understood, can the use of the mark be mistaken. Now a paragraph is but a larger compound sentence, or a contexture of sentences brought to a fuller period.

The same Distinction that has bid a new sentence or a proper name begin with a capital letter, has allowed a new paragraph, as well as a new section or division, which is but a larger paragraph, to begin with a new line. For, as of members sentences, of paragraphs is a section, of sections a chapter (which is but a greater section) and of chapters a treatise composed.

But the text (or texture) of a work is sometimes accompanied with marginal elucidations. The usual signs of reference are therefore,

A *star*, more learnedly an *asterism* or an *asterisk* [*].

An *obelisk*, more truly a *cross* [†], a horizontal shorter transverse cutting the top of a perpendicular.

Parallels [||] perpendicular, which may be interchanged or augmented with whatever other mark refers tally-like to its fellow, on the margin or in the notes; as letters, figures, &c.

Lexicography, beside the common symbols, employs sometimes the significant emblem of a hand pointing with its forefinger or *index* [☞] to some signal sense or expression.

Dates

Dates of books, chapters, sections, &c. retain seven roman numerals :

I. V. X. L. C. D. M.

one five ten fifty a hundred five hundred a thousand while Arithmetic performs her other operations by nine (whencesoever) characters termed figures or digits ; with the aid of a cypher, which signifying nothing in itself, serves only to fill a place :

I 2 3 4 5 6 7 8 9 0
one two three four five six seven eight nine nought

Both letters and figures shift their value by combination ; the former by addition or subtraction, the latter by multiplication.

The roman numerals preserve their intrinsic value, when the greater precede the less, as in the year MDCCLXV *one thousand seven hundred and sixty-five.*

The rule runs therefore—

A less after a greater is added to the greater : a less before a greater is subtracted from it.

Thus IV *four* but VI *six*

IX *nine* XI *eleven*

XL *forty* LX *sixty*

XC *ninety* CX *a hundred and ten*

In figures, either a cypher or any effective digit subjoined to any effective, renders whatever precedes it, of ten times its former value. In an integer therefore, or whole sum, every figure has respectively ten times less value than that which immediately precedes it ; and in such tenfold proportion does every figure gain by every figure or

cypher placed after it. Hence by multiplying from units or ones decimally back to the highest place, we learn the value of that place, whence we decimally descend through the subordinate. We must know the gradual ascent of value through *units, tens, hundreds; thousands, tens of thousands, hundreds of thousands; thousands of thousands or millions*; whence few need take the trouble to ascend to *billions, trillions, &c.* in which simple progression it cannot but be observed, that the first three terms are only repeated, changing units into thousands, which are units of thousands; into millions, which are units of millions; &c.

Every number in figures is therefore to be read by threes: if it consist only of three figures, they are hundreds, tens, units; if of six, they are first hundreds, tens, units of thousands; if of nine, which seldom happens, they are first hundreds, tens, units of millions; in this descending series:

<i>hundreds</i>	} of	<i>hundreds</i>	} of	<i>hundreds</i>	} of in-	
<i>tens</i>		<i>tens</i>		<i>tens</i>		<i>divi-</i>
<i>units</i>		<i>units</i>		<i>units</i>		<i>duals.</i>
		<i>mil-</i>		<i>thou-</i>		
		<i>lions</i>		<i>sands</i>		

None need therefore be at a loss to read or write any number, whether in letters or figures, who perceives the trinal as well as decimal progression of such as the following sums.

I	I	9
12	21	89
123	321	789
1.234	4.321	6.789
12.345	54.321	56.789
123.456	654.321	456.789
1.234.567	7.654.321	3.456.789
12.345.678	87.654.321	23.456.789
123.456.789	987.654.321	123.456.789
I	I	10
II	10	102
III	100	1.023
I.III	1.000	10.234
II.III	10.000	102.345
III.III	100.000	1.023.456
I.III.III	1.000.000	10.234.567
II.III.III	10.000.000	102.345.678
III.III.III	100.000.000	1.023.456.789

Such is the mystery of *Numeration* or *Notation*, as arithmeticians name it; but which being a part of reading and writing, they must not deny to be a part of English Grammar.

Well may therefore arithmetic, or algebra, the science of symbols, claim their peculiar representations. If one colon pause properly the first member, a double colon may well complete the supposition or proportion given; and a single colon again as properly parts the third member, the term asking or inferring, from the fourth which gives the answer or solution in the same analogy. Thus the position,

As

As three are to nine, so are twenty-seven to eighty-one; or, in another sense, to seven hundred and twenty-nine; or, as p to b, so t to d:

appears arithmetically or algebraically:

$$3 : 9 :: 27 : 81$$

$$3 : 9 :: 27 : 729$$

$$p : b :: t : d$$

The same typical conciseness has contrived marks, by varying one or two strokes, for all the four possible operations of arithmetic, as well as the equation of algebra.

Subtraction (as we naturally term it from the french parent, or *Subtraction* as some affect it from the latin) is to *Division*, as *Addition* to *Multiplication*; *Division* being no other than so many *subtractions*, and *Multiplication* than so many *additions*. Two signs therefore serve the four respectively: *Subtraction* and *Division* using one horizontal line, varying only the position of the terms; *Addition* and *Multiplication* using two lines crossing each other perpendicularly or at right angles, and varying only the position of the symbolic cross; while *Equation* lays the lines horizontally parallel between the equal quantities.

Thus one horizontal line subtracts the following term from the preceding, or diminishes the preceding by the following, and divides the upper term by the under, or in fractions, the numerator from the denominator, which bear an obvious analogy to the dividend and divisor, though in *Division* the upper, and in fractions the lower, must be the

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greater term; while a horizontal and a perpendicular, medially crossed, augment, and laid equally oblique, multiply, the foregoing term by the following: as

$$16 - 3 = 13$$

$$\frac{16}{3} = 5\frac{1}{3}$$

$$16 + 3 = 19$$

$$16 \times 3 = 48$$

$$50 - 2 = \frac{480}{10} = 46 + 2 = 16 \times 3 = 48$$

so $ph - b = p$

$$p + b = ph = f$$

meaning in common language;

sixteen, less by three, or wanting three, equal to thirteen;

sixteen, divided by three, equal to five and one third;

sixteen, more by three, or assuming three, to nineteen;

sixteen, multiplied by or into three, to forty-eight;

fifty, less by two, equal to four hundred and eighty divided by ten, or to the tenth part of four hundred and eighty; which is equal to forty-six more by two, equal to sixteen multiplied by three, equal to forty-eight: so ph less by b equal to p , and p more by b equal to ph or f .

From algebra seems therefore transported our line —, which fills what we latinly call a *hiatus*, and englishly a blank, to mark defect or suppression,

pression, sometimes also broke into dots ... or symbolized by stars * * * whether indefinitely substituted to any omission, or counting precisely the letters, syllables or words, which Prudence, real or affected, has thought fit to suppress.

The use of the *hyphen* and *apostrophe*, the combining and eliding symbols, we have fully seen in their respective places.

Two commaes inverted, though oppositely at the beginning and end, mark a citation; as does in smaller cases a single turned comma, sometimes only at the beginning and end of the quotation, but more commonly also at the beginning of each line: thus, "Some there are," (says a certain author) "who having little wit of their own, endeavor to supply it with that of others."

§ 3. Of arrangement.

The situation of every part of speech having first been ascertained, in regard to any other with which it is naturally connected; the direct order of the several parts together was no less demonstratively exhibited, as well as the manner in which they constitute the members of composition. But as the subordinate, so the superior parts may be variously ranged according to the order of idea's, which must doubtless point that of their pictures. For, though nouns that have no case or change of termination but from singular to plural, must be the more tied

to whatever governs them ; and though verbs that have less variety of ending must be proportionably dependant upon auxiliaries ; modern tongues have however their inversive powers, and particularly the english, which without pretending to variety either in nominal or verbal termination, boasts a power of transposing at least the principal parts equal to that of any the most allowedly transpositive tongues.

Our language has indeed, in its pronouns, some semblance of case, nor is absolutely without it in its nouns. Besides the *nominative* or naming case, if case should be called the name or root of a noun or pronoun, our pronouns have an *accusative* or named case, already exhibited as the following or governed state, and a *genitive* or possessing and producing case (proving also a pronominal) to which in either, but chiefly the singular number, our nouns no less fairly pretend : as *he him his, she her hers, who whom whose* ; so *a child and children* in both states or cases ; *a childs and childrens* in the genitive.

But though there is thus doubtless greater safety, because greater precision, in the transposal of our pronouns than in that of our nouns ; yet it is only when the governing and governed nouns, that is, the subject and object, which must be both of one person, are also both of one number ; else noun may transpose as well as pronoun.

Equally proper therefore, in point of order, as equally perspicuous with

Whom

Whom, therefore, ye ignorantly worship, him declare I unto you.

would have been,

What being therefore ye ignorantly worship, that being declare I unto you.

But if the direct order guards perspicuity in

The saint declares the God,

inversion as certainly deserts it in

The saint the God declares:

where it is no otherwise discoverable than by the context, whether the saint is the subject or the object; whether the saint declares the God, or the God declares the saint.

So, *Essay on Criticism:*

Fondly we think we *honor merit* then,

When we but praise ourselves in other men.

The sense indeed claims the direct order, *we honor merit*; but poetic transposition would equally imply, *we merit honor*.

The same may be said of *Young's*

But O! *the first the latter* so transcends.

whereas

in *him the saint* declares,

and *he the saint* declares,

there is no question of the saint's being the subject in the former, and the object in the latter affirmation, any more than

in *them the God* declares;

they the God declare:

or than in *the God the saints* declare;

the God the saints declares:

or *the saints the God declare ;*
the saints the God declares.

The genitive or appropriative being always prefixed to its object, exprest or understood, is in danger only of coincidence with the contracted genitive or appropriative plural. For which reason, the plural hardly admits possessive formation, unless where ambiguity is precluded, as in *mans* and *mens*, *childs* and *childrens*.

As we say then

whose property,

or, the property of *whom*;

so say we

a mans property,

or, the property of *a man*;

mans property,

the property of *man*;

the childs property,

the property of *the child*;

the childrens property,

the property of *the children*;

and so

Cesars things ;

the things of *Cesar* ;

my fathers house ;

the house of *my father* ;

our fathers days ;

the days of *our fathers* :

the direct form of the preposition, perhaps article or articulating adjective, and noun, belonging rather to the solemn, as the inverse to the familiar stile, unless when the property is elegantly suppressed ; as in

St. Matth. xxii. 21. *Render therefore unto Cesar, the things which are Cesars ; and unto God, the things that are Gods.*

or in

1 Cor. iii. 21, 22, 23. *Therefore let no man glory in men : for all things are yours ; whether Paul, or Apollos,*

Apollos, or Cephas, or the world; or life, or death; or things present, or things to come; all are yours, and ye are Christs, and Christ is Gods.

If the english language, thus richer in nominal, is poorer in verbal termination than her sisters; the number, transposition and substitution of her auxiliaries, with her peculiar powers of resolution as well as composition, afford a variety that will be found to make ample compensation.

The governed part have we often seen prefixed to that which governs it, whether a noun or pronoun to its governing verb or preposition, or a verb to its governing noun or pronoun, when so required the order of idea's. As seen it we often have, so see it we often shall, when the idea of the principal verb gets before its auxiliary modifier; and when an idea nominal or verbal is modified or qualified by a word or phrase, such modifier or qualifier, no doubt, may go before or after, or may perhaps totally suppress and understand what it so modifies or qualifies. Thus

a thing, good or bad—

a good or bad thing—

may come on or off well or ill—

may come ill or well off or on—

may ill or well come off or on—

well or ill may come on or off—

it doubtless may——

doubtless it may, it may doubtless;

well and good, good and well;

say on therefore—she came on—
 P. L. viii. 228. *say therefore on.*
 484. *on she came.*

Interrogation brings naturally the attributive or verb before either subject or object; and the indirect (or, as it has also been named, the *terminal*) object may surely either follow or precede the direct or any other member of the sentence. The *circumstantial* may nearly or remotely attend on either hand the operative it circumstantiates; or, in the other file, adverb may mediately or immediately precede or follow verb; and preposition may, we know, become subjunction.

In this infinite power of collocation we perceive, that, though two members may be combined but two ways, three may fix, four twenty-four, five no less than a hundred and twenty, &c. according to the train of idea's, as occurring in nature, or arranged by art, whether directly for solemn position, or inversely for interrogation, connexion, emphasis or harmony. Thus,

1. *Make the donation.*
2. *The donation make.*

1. *Make duly the donation.*
2. *Make the donation duly.*
3. *Duly make the donation.*
4. *Duly the donation make.*
5. *The donation make duly.*
6. *The donation duly make.*

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1. The donor makes duly the donation to the donee
2. The donor makes duly to the donee the donation
3. The donor makes the donation duly to the donee
4. The donor makes the donation to the donee duly
5. The donor makes to the donee duly the donation
6. The donor makes to the donee the donation duly
7. The donor duly makes the donation to the donee
8. The donor duly makes to the donee the donation
9. The donor duly the donation makes to the donee
10. The donor duly the donation to the donee makes
11. The donor duly to the donee makes the donation
12. The donor duly to the donee the donation makes
13. The donor the donation makes duly to the donee
14. The donor the donation makes to the donee duly
15. The donor the donation duly makes to the donee
16. The donor the donation duly to the donee makes
17. The donor the donation to the donee makes duly
18. The donor the donation to the donee duly makes
19. The donor to the donee makes duly the donation
20. The donor to the donee makes the donation duly
21. The donor to the donee duly makes the donation
22. The donor to the donee duly the donation makes
23. The donor to the donee the donation makes duly
24. The donor to the donee the donation duly makes
25. Makes duly the donor the donation to the donee
26. Makes duly the donor to the donee the donation
27. Makes duly the donation the donor to the donee
28. Makes duly the donation to the donee the donor
29. Makes duly to the donee the donor the donation
30. Makes duly to the donee the donation the donor
31. Makes the donor duly the donation to the donee
32. Makes the donor duly to the donee the donation
33. Makes the donor the donation duly to the donee
34. Makes the donor the donation to the donee duly

35. *Makes* the donor to the donee duly the donation
 36. *Makes* the donor to the donee the donation duly
 37. *Makes* the donation duly the donor to the donee
 38. *Makes* the donation duly to the donee the donor
 39. *Makes* the donation the donor duly to the donee
 40. *Makes* the donation the donor to the donee duly
 41. *Makes* the donation to the donee duly the donor
 42. *Makes* the donation to the donee the donor duly
 43. *Makes* to the donee duly the donor the donation
 44. *Makes* to the donee duly the donation the donor
 45. *Makes* to the donee the donor duly the donation
 46. *Makes* to the donee the donor the donation duly
 47. *Makes* to the donee the donation duly the donor
 48. *Makes* to the donee the donation the donor duly
 49. *Duly* makes the donor the donation to the donee
 50. *Duly* makes the donor to the donee the donation
 51. *Duly* makes the donation the donor to the donee
 52. *Duly* makes the donation to the donee the donor
 53. *Duly* makes to the donee the donor the donation
 54. *Duly* makes to the donee the donation the donor
 55. *Duly* the donor makes the donation to the donee
 56. *Duly* the donor makes to the donee the donation
 57. *Duly* the donor the donation makes to the donee
 58. *Duly* the donor the donation to the donee makes
 59. *Duly* the donor to the donee makes the donation
 60. *Duly* the donor to the donee the donation makes
 61. *Duly* the donation the donor makes to the donee
 62. *Duly* the donation the donor to the donee makes
 63. *Duly* the donation makes the donor to the donee
 64. *Duly* the donation makes to the donee the donor
 65. *Duly* the donation to the donee the donor makes
 66. *Duly* the donation to the donee makes the donor
 67. *Duly* to the donee the donor makes the donation
 68. *Duly* to the donee the donor the donation makes
 69. *Duly*

69. *Duly* to the donee makes the donor the donation
 70. *Duly* to the donee makes the donation the donor
 71. *Duly* to the donee the donation the donor makes
 72. *Duly* to the donee the donation makes the donor
 73. The donation the donor makes duly to the donee
 74. The donation the donor makes to the donee duly
 75. The donation the donor duly makes to the donee
 76. The donation the donor duly to the donee makes
 77. The donation the donor to the donee makes duly
 78. The donation the donor to the donee duly makes
 79. The donation makes the donor duly to the donee
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 86. The donation duly the donor to the donee makes
 87. The donation duly makes the donor to the donee
 88. The donation duly makes to the donee the donor
 89. The donation duly to the donee the donor makes
 90. The donation duly to the donee makes the donor
 91. The donation to the donee the donor makes duly
 92. The donation to the donee the donor duly makes
 93. The donation to the donee makes the donor duly
 94. The donation to the donee makes duly the donor
 95. The donation to the donee duly the donor makes
 96. The donation to the donee duly makes the donor
 97. To the donee the donor makes duly the donation
 98. To the donee the donor makes the donation duly
 99. To the donee the donor duly makes the donation
 100. To the donee the donor duly the donation makes
 101. To the donee the donor the donation makes duly
 102. To the donee the donor the donation duly makes

103. To the donee makes	the donor	duly	the donation
104. To the donee makes	the donor	the donation	duly
105. To the donee makes	duly	the donor	the donation
106. To the donee makes	duly	the donation	the donor
107. To the donee makes	the donation	duly	the donor
108. To the donee makes	the donation	the donor	duly
109. To the donee duly	the donor	makes	the donation
110. To the donee duly	the donor	the donation	makes
111. To the donee duly	makes	the donor	the donation
112. To the donee duly	makes	the donation	the donor
113. To the donee duly	the donation	the donor	makes
114. To the donee duly	the donation	makes	the donor
115. To the donee the donation the donor	makes	duly	
116. To the donee the donation the donor	duly	makes	
117. To the donee the donation makes	the donor	duly	
118. To the donee the donation makes	duly	the donor	
119. To the donee the donation duly	the donor	makes	
120. To the donee the donation duly	makes	the donor	

Nor shall we longer wonder at the swelling progression, when we consider that

Two members admit only two combinations, because each can but once precede and follow ;

Three admit six, because each of the three may precede two's double combination ;

Four therefore admit twenty-four, because every one of the four can introduce three's six possible combinations ;

Five consequently a hundred and twenty, because every one of the five may combine with four's four and twenty combinations.

So six members, were six possible, would admit each of the six prepositive to five's 120, that is, no less than seven hundred and twenty combinations.

Nay

Nay seven by combining seven different ways with fixes 720 would make no less than five thousand and forty combinations :

A progression thus extensible to infinity.

§ 4. Of EMPHASIS.

Nor amidst this variety is there one collocation of precisely the same import with another. For the different arrangements, direct or inverse, interrogative or responsive, accommodate each the expression precisely to the thought, and so render the picture the exact representation of the original.

A difference therefore is there even between *make the donation* and *the donation make*; the direct being the order of prose, and the inverse the peculiar of poetry. Not but that all the inversions are equally open to prose, except that which makes the verb conclude the member immediately after either object; as in

To others still *a fair example* show,

The fair example you *to others* ow.

Very solemn prose may sometimes, if seldom, conclude with the verb: as,

Exod. xx. 11. *For in six days the Lord made heaven and earth, the sea, and all that in them is.*

So St. Luke v. 6. *And when they had this done,* &c.

As we solemnly say, *thus to speak, so to do, so doing*, &c. and so law-stile, retaining the ancient as the solemn manner, often prefers transposition. Thus—*of Great-Britain, &c. king*——for divers other

other good causes and considerations *him thereunto moving, &c.*

The verb on the other hand appearing first, as in *make the donation, makes the donor the donation*, speaks absolute command or absolute question, which latter may also be spoken wherever (unless imperatively) the operative precedes the subject. Yet neither is *this order* peculiar to interrogation, nor is *any other order* totally precluded from it; for connectedly we may affirm—*so makes duly the donor the donation*; and admiratively we may ask: *The donor makes duly the donation!* where, in reading, the sense must convey the sound, as in speaking, the sound the sense.

Various arrangement may not only distinguish question from answer, which various accent also can do, but place the members precisely in the sentence as the ideas occur in the mind, and give each with its proper order its proper force and feebleness. For, as the emphasis may ly on any part, so must doubtless that part come sooner or later along with it. Thus the sense differs according to energy and arrangement; and, whatever be the various subordinate stresses, one in every sentence must be still predominant.

Now this stress, which may affect any member, when we will ascertain it, we so enforce, that in affirming it eclipses, and in answering may actually suppress all the rest; and the more to enforce one member above others, Nature brings it as early as she can.

Is the question therefore,

Who makes duly the donation to the donee? we strengthen the subject, and say,

The donor makes duly the donation to the donee : or simply, *The donor*.

What does the donor &c.

The donor makes &c.

How [makes the donor &c.]

[*The donor makes*] *duly*.

What [makes the donor &c.]

[*The donor makes duly*] *the donation*.

To whom [makes the donor &c.]

[*The donor makes duly the donation*] *to the donee*.

Though the direct order may thus enforce any member, when Nature's order is direct; when this proves inverse, inversion enables us to situate in the order of occurrence as well as of energy.

Equally then in the order of occurrence are ranged :

St. Matth. vii. 7. *Knock, and it shall be opened unto you.*

and St. John x. 3. *To him the porter openeth.*

1 Tim. v. 24. *Some mens sins are open before-hand, going before to judgement; and some men they follow after.*

1 St. Pet. v. 1. *The elders which are among you I exhort, who am also an elder.*

2 Tim. i. 18. *And in how many things he ministered unto me at Ephesus, thou knowest very well.*

ii. 14. *Of these things put them in remembrance.*

St. John xvi. 22. *I will see you again, and your heart*

heart shall rejoice, and your joy no man taketh from you.

I St. John i. *God is light, and in him is no darkness at all.*

St. John xii. 26. *If any man serve me, him will my Father honor.*

Acts xi. 18. *Then hath God also to the gentiles granted repentance unto life.*

St. Luke i. 33. *And he shall reign over the house of Jacob, and of his kingdom there shall be no end.*

37. *For with God nothing shall be impossible.*

St. Jude 24. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy ;*

25. *To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.*

So Paradise Lost,

v. 611. ————— *Him who disobeys,
Me disobeys.*

v. 65. ————— *me damp horror chill'd.*

i. 237. ————— *Such resting found the foal
Of unblest feet. Him follow'd his next mate.*

iv. 103. *This knows my punisher : therefore as far
From granting he, as I from begging peace.*

v. 219. ————— *Them thus employ'd beheld
With pity heaven's high King, and to him call'd
Raphael.*

The propriety is indeed equal in

Pf. cix. 7. —and let another take his office.
and in the inverted quotation,

Acts i. 20. —and his bishopric let another take.

where

where the subject or the object may indifferently precede. But in the examples just cited, and the like, Nature's order would be as visibly-violated by any inversion as it would in

Acts ii. 22, 23. *Jesus of Nazareth—him ye have taken &c.*

32. This Jesus God *hath raised—*
an order indispensable as that in

24. Whom God *hath raised—*
and here as in

Whom hath God raised?
the relative being always introductory of a sentence or member, whether affirmative, interrogative, indefinite, or even imperative, as

Heb. xiii. 7.—*whose faith follow.*
a new instance of perfect order.

A relative may indeed, though less elegantly, sometimes follow an infinitive that governs it; and with its preposition, it may precisely follow, or elegantly precede: as,

to perform *which*, or, *which* to perform—

—to obey *whom* is perfect happiness.

or, *Whom* to obey is happiness entire.

so, —to meditate of *whom* is endless joy.

or —of *whom* to meditate is endless joy.

and so may we mention a person, the *nature* of *whom* is such—better, of *whom* the *nature* is such—and best, *whose nature* is such &c.

But though almost any member may thus be occasionally prefixed to any other, when by ellipse of the conveying or giving (thence namable the *terminal*, *attributive* or *dative*) preposition, the direct and
indirect

indirect objects are seemingly governed together, transposal indicates the ellipse, and the medium of conveyance, that is, the verb, subjoins to the indirect the direct object. This have we twice already had occasion to glance at; in the collocation of adverb, and the ellipse of preposition. To this ellipse, equally familiar and elegant, inversion then proves indispensable, unless the direct object be proxied by *it* feeble or its plural *them*; either of which, the former without exception, is naturally subjoined to the conveying verb, and prefixed to the terminal or indirect, which is without the preposition understood to be the preferable and receiving object, as being always a person or persons, to whom the thing or things is or are directed. It will no more be doubted that solemnity can in either case insert the communicative particle, than that verbs of communication, especially *give, offer, lend, send, leave, bring, fetch, grant, refuse, deny*; *tell, write, show, set, make*; can alone command this elliptic conveyance.

Thus, Give *the person the thing*: give it *him*.

Give *the thing a trial*: give it *that*.

fully, Give *to the person the thing*: give it *to him*.

Give *to the thing a trial*: give *to it that*.

precisely and solemnly,

Give *the thing to the person*: give it *to him*.

Give *a trial to the thing*: give *that to it*.

So St. Luke xiv. 9. Give this man place.

Exod. xxxiii. 4. I will give thee rest.

St. Matth. xi. 28. I will give you rest.

Ezek. xxi. 27. I will give it them.

Judges xiv. 16. *I have not told it my father nor my mother, and shall I tell it thee?*

And so Gay, Rural Sports, ii. 117.

Who reins the winds; gives *the vast ocean bounds?*
and Fables II. viii. 12.

Who is't prescribes *the ocean law?*
as we heard Pope:—*I give it Paul.*

1. If therefore the objects be nouns, the indirect precedes the direct: as,

Show the *gentleman* the *lady*. Show the *lady* the *gentleman*.

Show the *person* the *thing*. Give the *thing* a *name*.

Show the *persons* *each other*, or *each* the *other*; more than two, *one another*.

2. If noun and pronoun, the pronoun direct or indirect precedes: as

Show *it* the *person*. Show *him* or *her* the *thing*.

3. If pronouns, the direct or feebler naturally precedes:

Show *it* *him*. Show *them* *me*.

4. If of different persons, the less worthy precedes, as directed to the more worthy:

Show *him* *me*. I'll show *him* *you*.

5. If of the same person, which can only be the third, different in sex or number, transposition takes place, or the indirect precedes the direct object, as when the third persons are nouns: thus,

Show *him* *her*, that is, Show *her* to *him*.

Show *her* *him*, that is, Show *him* to *her*.

Show *them* *him* or *her*, that is, Show *him* or *her* to *them*.

6. But

6. But as, in the collocation of pronouns, things are held less worthy, and so directed to persons as more worthy, in *give it them*, *give them him*, &c. so, if there be a difference of superiority between pronouns of the third person, but different sexes or number, the inferior may here too be directed to the superior: thus

Show *him her*, may signify, Show *him* to *her*, and Show *her him*, Show *her* to *him*; whereas, when the persons are of equal dignity, Show *him her* implies (as we just now saw) Show *to him her*, and, Show *her him*, Show *to her him*. So show *him them* may familiarly mean, if *he* be *their* inferior, Show *him* to *them*; if their superior or equal, Show *to him them*; if so much their superior, as to put *them* on the footing of *things*, Show *them him* proves the order for, Show *them* to *him*.

It or its plural *them*, when enforced, must be subjoined to the indirect object: as,

Give, show, &c. *me* IT, and *no other*; give, show, &c. *him* THEM, &c.

Nay, though *it* when feeble is always prefixed to the elliptic pronoun, as *them* representing persons in the direct object is subjoined, unless in great inferiority, to the indirect or terminal object; so when this indirect or terminal is alike unenforced and unimportant, *them* direct proxying either persons, or things, even unemphatic, may still follow the terminal, and take the place of secondary strength.

Though our Lord therefore said, in perfect propriety,

St. John xvii. 6.—*Thou gavest them me.*
no less properly ranges *Balak*: Numb. xxiii. 13.
27. *Curse me them*—(like the regular, 7. *Come,*
curse me Jacob, &c.

or *Rebekah*: Gen. xxvii. 13. *Go, fetch me them*:

or *Agur*: xxx. 7. *Deny me them not.*

or the historian: 2 Kings x. 7.—*and sent him*
them to Jerezeel.

So much for the order of objects, when the
directive preposition is understood. When to the
operative or verb are subjoined both subject and ob-
ject, the former still naturally precedes the latter:
as,

Job xxi. 34. *How then comfort ye me in vain?*

St. John xix. 16. *Then delivered he him therefore*
unto them.

So where the direct precedes, and the subject and
indirect follow; which we may remember the case
in, *What saith my Lord unto his servant?* in com-
mon language, *What says my Lord to his servant?*
unless the direct object be a pronoun, and the subject
a noun, in which case the pronoun keeps close to the
verb, and precedes the subject: as,

P. L. v. 287. —Straight knew *him all the bands*
Of angels under watch.

So may the terminal pronoun interpose before the
predicate, elegantly to enforce it: thus,

St. Matth xxiii. 38. *Behold, your house is left*
unto you desolate.

And so saw we the object itself precede or follow
the directive adverb; but its pronoun only precede:
as,

Give

Give up the person or thing, the persons or things;
or,

Give the person or thing, the persons or things,
up.

Give him, her, it, them up; not, *Give up him, &c.*
unless the object be uncommonly enforced. So,
Take the things away. Take away the things. Take
them away; scarce the contrary.

Kind Nature in all must we ever follow, since
such powers she has vouchsafed of doing so. Nor
need we wonder, if upon the arrangement the *emphasis*
depends, and upon the *emphasis* the meaning that so
placed it. Not only then may there be as many
meanings as members, but indeed as there are words,
in any sentence. Thus

I mean not to attempt the thing may imply any one
of seven different senses:

1. *I mean not to attempt the thing—I* at least,
whoever else may mean to attempt it.

2. *I mean not to attempt the thing—*
I do not mean to attempt it.

3. *I mean not to attempt the thing—*
I do mean, not to attempt it.

4. *I mean not, to attempt the thing;* on the con-
trary, *I mean, not* to attempt it; or, *I mean not*
to attempt the thing, for I have already attempted
it.

5. *I mean not to attempt the thing—*
I mean not so much as to attempt the thing; or, *I*
mean not merely to attempt it.

6. I

6. I mean not to attempt *the* thing—

I mean not to attempt the precise thing in question, but may something not very different.

7. I mean not to attempt the *thing*, but the appearance, the appurtenance, &c.

Of importance then, next to that of arranging the idea's, is the art of arranging their symbols, whether to the eye or ear; and as Nature and the Ear must dictate arrangement, they can alone settle the stress. For, if with the order the emphasis, and with the emphasis the meaning, must vary, a writer must endeavour so to arrange, that the stress may fall naturally where the sense designed it.

Words must move therefore in the orbit of idea's; or, where this is indifferent, in that of Harmony. But before we proceed to the laws of mere Harmony, it may be fit to consider what idea's, and so what words, are most likely to draw the stress, and which therefore must naturally regulate the subordinate stresses around them.

If not only any member, but any word, may bear energy, subjects or objects, which may both be persons or things, in principal or proxy, appear of all parts the aptest to receive it. But of subjects or objects, persons are doubtless preferable to things; and persons addressing or addressed must be more animated than the objects of conversation. The pronouns therefore of the first or second person are likely to be stronger than those of the third; though these too, when properly personal, as on one hand they are modefter than *modest principals* themselves, so in order to do justice to *emphatic originals*, become

still more emphatic than *they*. Hence the pronominals prove proportionably strong, even beyond other qualifiers, whose business it being to distinguish, they expect proportioned distinction themselves. But, while article occurring so often, to specify thing only as definite or indefinite, can therefore on few, and those very precise occasions, claim any stress, the pronominals *this* and *that* with their plurals *these* and *those*, by exhibiting definite objects in definite situations, cannot but attract uncommon energy; so that, if the pronouns and pronominals are very often strong, the demonstratives are very seldom feeble. As whatever represents, qualifies or specifies person or thing, must prove so naturally energetic; what qualifies, circumstantiates, avers or denies existence or action, must bring its respective power: as, You *do* perform well, much, now, here; or, You do it *not*; you do, *not* well, *not* much, *not* now, *not* here. Thus,

St. Matth. xxvi. 39. *Nevertheless, not as I will, but as thou wilt.*

So St. Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

Pf. lxxxvii. 13. *Who is so great a God, as our God?*

Joshua xxiv. 15. *As for me, and my house, we will serve the Lord.*

St. Matth. v. 8. *Blessed are the pure in heart: for they shall see God.*

3. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

So 2 Sam. xii. 7. *Thou art the man.*

St.

St. John vi. 67. *Will ye also go away?*

Rom. iii. 9. *Are we better than they?*

St. Luke xiv. 34. *Salt is good: but if the salt have lost its savor, wherewith shall it be seasoned?*

St. Matth. xxvii. 54. *Truly this was the son of God.*

St. John xi. 2. *It was that Mary who anointed the Lord with ointment.*

Num. xxiv. 13. *What the Lord saith, that will I speak.*

No wonder if the emphasis be strong on the subject or object repeated for that purpose.

Is. xlviii. 15. *I, even I, have spoken.*

Gen. xxvii. 34. *Bless me, even me also, O my father.*

So Deut. iv. 35. 39. *The Lord he is God.*

Ezek. xviii. 4. 20. *The soul that sinneth, it shall dy.*

The familiar, on the contrary, sometimes emphatically explains the pronoun (which, when a third person, must have an explainer consequent if not antecedent) by the addition of the noun: as,

He was a great man, Cesar.

But as pronouns or pronominals are not always emphatic, any other part, we know, may be so. Thus,

Prov. xx. 31. *The horse is prepared against the day of battle; but safety is of the Lord.*

Pf. cv. 14. *He suffered no man to do them wrong; but reprov'd even kings for their sakes.*

Phil. ii. 10. — *That at the name of Jesus every knee should bow.*

St. John xx. 16. *Jesus saith unto her : Mary.*

St. Luke x. 41, 42. *Martha, Martha, thou art careful and troubled about many things. But one thing is needful—*

St. John xiii. 17. *If ye know these things, happy are ye, if ye do them.*

St. Matth. x. 8. *Freely ye have received, freely give.*

St. Luke xii. 48. —*Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.*

2 Cor. vi. 2. *Behold! now is the accepted time; behold! now is the day of salvation.*

Job xxxviii. 11. *Hither shalt thou come; but no farther; and here shall thy proud waves be stayed.*

So Pope on Gay, last couplet:

—But that the worthy and the good shall say,
Striking their pensive bosoms: *Here lies Gay!*

2 Tim. iv. 2. *Be instant in season, out of season.*

So Young, in his *Night-thoughts*:

A man on earth, devoted to the skies;

Like ships in seas, while in, above the world.

Is. lv. 6. *Seek ye the Lord, while he may be found; call ye upon him, while he is near.*

St. John iii. 19. *Men loved darkness rather than light, because their deeds were evil.*

ix. 41. *If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth.*

1 Cor. xi. 22. *Shall I praise you in this? I praise you not.*

St. Matth. vii. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.*

Pf. xlviii. 3. *For lo! the kings of the earth are gathered, and gone by together.*

Rom. xi. 33. *O the depth of the riches both of the wisdom and knowlege of God!*

Pf. cvii. 8. *O that men would therefore praise the Lord, &c.*

So Young, in his *Complaint*:

O the presumption of man's aw for man!

Oh love of gold! thou meanest of amours!

We see therefore that, though some parts be naturally more emphatic than others, any part may become such upon occasion; and that, while secondary stresses but heighten the primary, any part may sometimes prove absolutely feeble; that therefore the same words may not only be stronger or less strong, but absolutely strong or weak, according to design and collocation. This, everywhere observable, cannot but be observed in

St. Luke iii. 10. *And the people asked him, saying: What shall we do then?*

12. *Then came also publicans to be baptised, and said unto him: Master, what shall we do?*

St. Matth. vii. 12. *Whatsoever ye would that men should do to you, do ye even so to them.*

St. John ix. 31. *Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.*

xx. 17. *Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.*

§ 5. OF PARALLELISM AND CORRELATION.

While Nature measures thus every impulse by Reason, her impulses must be regular as they are various. For the same Harmony that modulates the members of each tune, and makes the several parts naturally promise their counterparts, cannot but think as regularly each thought, and make each member expect as due a counter-member; and if Reason be thus regular in all her operations, as regular must she be in their every expression. When therefore the members of a sentence are naturally linked or successively produced, whether for mutual illustration, collateral exhibition, or regular gradation; it is natural that their parts occur in analogy of order, that thence they arrange themselves directly or inversely, in a parallel manner, and that these stresses correlatively fall on like places of subject and subject, object and object, &c. a symmetry which, though visible in every literary structure, appears with peculiar variety and dignity in sacred and solemn style. Thus,

St. Matth. x. 8. *Heal the sick, cleanse the lepers; raise the dead, cast out devils: freely ye have received, freely give.*

Rom. xii. 6, &c. *Having then gifts differing according to the grace that is given to us; whether prophecy,*

phesy, *let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. &c.*

2 Cor. vi. 4, &c. *But in all things approving ourselves as the ministers of God, in much patience, in afflictions—by pureness, by knowledge—as deceivers, and yet true; as unknown, and yet well known; &c.*

xi. 22. *Are they hebrews? so am I: are they israelites? so am I: are they the seed of Abraham? so am I.*

23. *Are they ministers of Christ? (I speak as a fool) I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*

24. *Of the Jews five times received I forty stripes save one.*

25. *Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep.*

26. *In journeyings often, in perils of waters, in perils of robbers; in perils by mine own countrymen, in perils by the heathen; in perils in the city, in perils in the wilderness; in perils in the sea, in perils among false brethren:*

27. *In weariness and painfulness, in watchings often; in hunger and thirst, in fastings often; in cold and nakedness.*

28. *Besides those things that are without, that which cometh upon me daily, the care of all the churches.*

29. *Who is weak, and I am not weak? who is offended, and I burn not?*

Among the numberless instances of direct symmetry, which naturally links recapitulation, nothing can be more exquisite than the pictures of *Charity* and *Faith*, in the thirteenth chapter of the first epistle to the *Corinthians*, and the eleventh of the epistle to the *Hebrews*.

But variety and regularity being thus alike indispensable, the symmetry is often equally preserved by an inverse or contrasted arrangement. Both kinds appear,

1 Cor. xv. 40. *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.*
the inverse only,

1 Sam. xix. 11. *If thou save not thyself to-night, to-morrow thou shalt be slain.*

St. Luke xvi. 3. *I cannot dig; to beg I am ashamed.*

So Deut. xxv. 15. *But thou shalt have a perfect and just weight; a perfect and just measure shalt thou have—*

Here indeed the epithets repeated with different objects run directly parallel, while the auxiliary and its subject, as well as the governing and governed members, exemplify the order of inversion. But nothing can more perfectly exemplify propriety of collocation than the change of the subject's

ject's place from strength to feebleness in both the following passages, unless perhaps the transposition of the object's parts, a beauty indispensable to the former :

I Sam. xxvi. 15. *And David said to Abner : Art not thou a valiant man ? and who is like to thee in Israel ? Wherefore then hast thou not kept thy lord the king ? for there came one of the people to destroy the king thy lord.*

Is. li. 9, 10. *Awake, awake ; put on strength, O arm of the Lord : awake, as in the ancient days, in the generations of old. Art not thou it, that hath cut Rahab and wounded the dragon ? Art thou not it, which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ?*

Such is the power of parallelism, that sacred stile finds peculiar elevation in amplifying a sentiment into correlative counterparts. As this figure beams in every part of every prophet, so must it more particularly in the poetic passages, songs, pictures, proverbs, &c. as

Pf. xix. 1. *The heavens declare the glory of God, and the firmament sheweth his handiwork. &c.*

lxviii. 20. *He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.*

xxx. 5. *For his wrath endureth but the twinkling of an eye, and in his pleasure is life : sorrow may endure for a night, but joy cometh in the morning.*

Exod. xv. 1, &c. *I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. &c.*

Num. xxiii. 7, &c. Balak the king of Moab hath brought me from Aram, out of the mountains of the east [saying]: Come, curse me Jacob; come, defy Israel, &c.

19. *God is not a man, that he should ly; neither the son of man, that he should repent: hath he said, and shall he not do it? hath he spoken, and shall he not make it good?*

like Is. xiv. 27. *For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?*

So i. 2. *Hear, O heavens; and give ear, O earth: &c.*

v. 11. *Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine enflame them.*

xi. 3, 4. *And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

Jer. i. 5, &c. *Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee.*

Joel ii. 1, &c. *Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: &c.*

10. *The earth shall quake before them, the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.*

Hab. iii. 17. *Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation.*

Job xxix. 11, &c. *When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: &c.*

xxxix. 19, &c. *Hast thou given the horse strength? hast thou clothed his neck with thunder? &c.*

Prov. iii. 13, &c. *Happy is the man that findeth wisdom, and the man that getteth understanding. &c.*

xvi. 32. *He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.*

xxii. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.*
like Gen. xlix. 6. *O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.*

Eccles. x. 20. *Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.*

xi. 4. *He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap.*

The same proves the stile of the courtier:

Dan. v. 17. *Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.*

nor is totally denied the historian:

2 Sam. xxiv. 25. *So the Lord was entreated for the land, and the plague was stayed from Israel.*

Like amplifying parallelism appears sometimes in the New Testament; whether in citation from the Old: as,

Heb. x. 16. *I will put my laws into their hearts, and in their minds will I write them,*
or as the prophets,

He took up his parable and said—
so the evangelists:

He answered and said—
and in Solomon's manner a greater than Solomon:

St. Matth. xii. 30. *He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.*

This stile however was neither so suited to the subjects nor to the language of accomplishment, of narration, or of the direct didactic, as to that of prophecy, poetry, or apophthegm; though the rapture of ode will naturally in different tongues burst into a kindred manner. Thus the angel had no sooner said to the Virgin:

St. Luke i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; &c.*

than she returned:

46, &c. *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. &c.*

Nor could the multitude of the heavenly host have tuned a higher hymn than

ii. 14. *Glory to God in the highest, and on earth peace, good-will towards men.*

That therefore it were sacrilege to alter any of the arrangements we have seen, an experiment or two will evince. Had the wise-man said :

He that is slow to anger and ruleth his spirit, is better than the mighty, or [even] than he that taketh a city.

or, *Curse not the king, or even the rich, one not in thy thought, the other not in thy bedchamber : for a bird of the air, and that which hath wings, shall carry the voice, and tell the matter.*

the amplification would as justly cloy, as would the mutilation balk, were the periods reduced to the simple

He that is slow to anger is better than the mighty. and, Curse not the king, no, not in thy thought : for a bird of the air shall tell the matter.

Inferior, nay intolerable as were any such change from parallelism either to bald affirmation, or correlative arrangement of like members in contrasted series ; we find many modern, nay some ancient, even sacred, authors, prefer upon occasion this latter manner, and not without peculiar dignity. Nor can finer instances be produced in our language of one figure or the other, than the english Litany can almost at the opening afford us :

of parallelism :

In all time of our tribulation, in all time of our wealth ; in the hour of death, and in the day of judgement :

Good Lord, deliver us.

Pitifully behold the sorrows of our hearts :

Mercifully forgive the sins of thy people.

of correlation :

That it may please thee to succor, help, and comfort all that are in danger, necessity and tribulation.

That it may please thee to illuminate all bishops, priests and deacons, with true knowlege and understanding of thy word, that both by their preaching and living, they may set it forth and show it accordingly.

These two were we to alter even into parallelism, we should no less surely debase, than by pretending to turn the others out of it: for the first contains, by the nearness of idea, an easy gradation in each member, which, disjointed, were unsufferably stiff. One seems nature, the other art : thus,

That it may please thee to succor all [that are] in danger, to help all [that are] in necessity, and to comfort all [that are] in tribulation.

Of the other petition, though the former part be unchangeable, the latter might be parallelised ; yet with no more improvement, in the following manner :

—that both by their preaching they may set it forth, and by their living they may show it accordingly.

Law-file has also its eloquence, and thence its correlations : as,

—for

—for and in consideration of the several *rents, reservations, covenants, promises, conditions and agreements*—to be *paid, observed, fulfilled and kept*; &c.

That the ancients disdained not correlative beauty, we may learn from St. *Matthew*, who shows it inversely, thus :

xii. 22. *The blind and dumb both spake and saw.*

No wonder if our poets, and particularly *Milton*, catch the elegance: as the direct,

vi. 302. *Stood they or mov'd, in stature, motion, arms,*

Fit to decide the empire of great heaven.

vii. 522. *Over the fish and fowl, of sea and air.*

Sensible as is the dignity in assembling the cognate actions of *succor, help and comfort* before their objects *in danger, necessity and tribulation*; no less is there perhaps in *Milton's* assemblage of the elements before their inhabitants, and of these before their operations :

vii. 502. ————— *Air, water, earth;*

*By fowl, fish, beast; was flown, was swom,
was walkt.*

Frequent.

The agent, mediums, instruments, and operations are no less finely, though less precisely, correlated :

ii. 947. ————— *So eagerly the fiend*

*O'er bog, or steep; through straight, rough,
dense or rare;*

*With head, hands, wings, or feet, pursues
his way;*

*And swims, or sinks, or wades, or creeps,
or flies.*

thus

thus burlesked by *Pope* in the *Dunciad*:

ii. 63. As when a dab-chick waddles through the
cops,

On feet and wings, and flies, and wades,
and hops;

So lab'ring on, with shoulders, hands and
head,

Wide as a windmil, all his figure spread,
&c.

But *Milton* gives us, perhaps, his finest example
of this figure in the inverted correlation of three
abstracts to their concretes: *P. L.*

xi. 538. —————but then thou must outlive

Thy youth, thy strength, thy beauty, which
will change

To wither'd, weak, and gray.

In the first of the following couplets is a finely
inverted parallelism, and in the second a no less
beautifully direct correlation: *E. on C.*

456. Parties in wit attend on those of state,

And public faction doubles private hate.

Pride, malice, folly, against *Dryden* rose;

In various shapes of parsons, critics, beaux:

But sense surviv'd, when merry jests were
past;

For rising merit will buoy up at last.

Direct is also the correlation: *Eth. Ep.*

iv. 5. Not for himself he sees, or hears, or eats:

Artists must choose his pictures, music, meats.

But inverse, *Universal Prayer*:

33. Save me alike from foolish PRIDE,

Or impious discontent;

At aught thy wisdom has deny'd,
Or AUGHT thy goodness LENT.

Nor is Young less eminent in this figure; as in
the *Universal Passion*:

*Hot, envious, noisy, proud, the scribbling fry
Burn, hiss, and bounce, waste paper, stink, and dy.*
and in the *Night-thoughts*:

What but the pleasure of food, friendship, faith,
Supports life nat'ral, civil and divine?

A noble fortitude in ills, delights
Heaven, earth, ourselves: 'tis duty, glory, peace.

O vain, vain, vain all else! eternity,
'Tis immortality, 'tis that alone
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate, and fill.

Yet no where can we find a more ample or
more easy correlation than in *Shakespear's BEAU-
TY's value.*

Beauty is but a vain, a fleeting good,
A shining gloss that fadeth suddenly,
A flow'r that dies, when almost in the bud,
A brittle glass that breaketh presently:
A fleeting good, a gloss, a glass, a flow'r;
Lost, faded, broken, dead, within an hour.

As goods when lost are wondrous seldom found,
As faded gloss no rubbing can excite,
As flow'rs when dead are trampled on the ground,
As broken glass no cement can unite;

So beauty blemisht once is ever lost,
In spite of *physic, painting, pains and cost.*

Parallelism and correlation are thus exemplified, the former constantly, the latter often in every work, whether of eloquence or poetry; but after the sacred books, with which we may rank the *Liturgy*, in none more strikingly than throughout the writings of the present *Johnson*, of *Pope*, *Young*, *Prior*, *Dryden*, *Milton*.

To the instances already cited we may add from the *Liturgy*, the incomparable collect :

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy son Jesus Christ our Lord.

Nor is here the variety of parallel arrangement more eminently exemplified than in almost every paragraph of the *Rambler* and *Idler*, of which the two following may suffice for specimens.

The fifth paragraph of the 127th RAMBLER.

“ It is not only common to find the *difficulty* of an enterprize *greater*, but the *profit less*, than hope had pictured it. *Youth enters* the world with very happy prejudices in her own favor. *She imagines* herself not only certain of *accomplishing* every adventure, but of *obtaining* those rewards which the accomplishment may deserve. *She is not easily* persuaded to believe that *the force of merit* can be

re-

resisted by obstinacy and avarice, or its lustre darkened by envy and malignity. She has not yet learned, that the most evident claims to praise or preferment may be rejected by malice against conviction, or by indolence without examination; that they may be sometimes defeated by artifice, and sometimes overborn by clamor; that in the mingled numbers of mankind, many need no other provocation to enmity, than that they find themselves excelled; that others have ceased their curiosity, and consider every man who fills the mouth of report with a new name, as an intruder upon their retreat, and a disturber of their repose; that some are engaged in complications of interest, which they imagine endangered by every innovation; that many yield themselves up implicitly to every report which hatred disseminates or folly scatters; and that whoever aspires to the notice of the public, has in almost every man an enemy and a rival; and must struggle with the opposition of the daring, and elude the stratagems of the timorous, must quicken the frigid and soften the obdurate, must reclaim perverseness and inform stupidity."

The sixth paragraph of the 68th IDLER.

"The study of ancient literature was interrupted in Europe by the irruption of the northern nations, who *subverted* the roman empire, and *erected* new kingdoms with new languages. It is not strange, that such confusion should suspend literary attention; those who lost, and those who gained dominion, had immediate difficulties to encounter, and immediate miseries to redress; and had little leisure, amidst

amidst the violence of war, the trepidation of flight, the distresses of forced migration, or the tumults of unsettled conquest, to enquire after speculative truth, to enjoy the amusement of imaginary adventures; to know the history of former ages, or study the events of any other lives. But no sooner had this chaos of dominion sunk into order, than learning began again to flourish in the calm of peace. When life and possessions were secure, convenience and enjoyment were soon sought; Learning was found the highest gratification of the mind, and Translation became one of the means by which it was imparted."

To these two if we add the last paragraph of the Preface to the same author's Dictionary, we shall admire such models of parallelism and correlation, as are no where out of his works to be surpassed in the english language.

"In this work, when it shall be found that much is omitted, let it not be forgotten that much is likewise performed: and, though no book was ever spared out of tenderness to the author, and the world is little solicitous to know whence proceeded the faults of that which it condemns; yet it may gratify curiosity to inform it, that the English Dictionary was written with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers; but amidst inconvenience and distraction, in sickness and in sorrow: and it may repress the triumph of malignant criticism to observe, that if our language is not here fully displayed, I have
only

only failed in an attempt which no human powers have hitherto completed. If the lexicons of ancient tongues, now immutably fixed, and comprised in a few volumes, be yet, after the toil of successive ages, inadequate and delusive; if the aggregated knowledge and cooperating diligence of the Italian academicians, did not secure them from the censure of Beni; if the embodied critics of France, when fifty years had been spent upon their work, were obliged to change its economy, and give their second edition another form, I may surely be contented without the praise of perfection; which if I could obtain in this gloom of solitude, what would it avail me? I have protracted my work till most of those whom I wished to please, have sunk into the grave; and success and miscarriage are empty sounds. I therefore dismiss it with frigid tranquillity, having little to fear or HOPE from censure or from PRAISE."

But that the same *Pope*, who has so few equals in verse, has no superior in prosaic numbers, will appear in the following letter.

" My Lord,

April 20, 1723.

It is not possible to express *what I think*, and *what I feel*; only this, that I *have thought* and *felt* for nothing but you for some time past, and *shall think* of nothing so long for the time to come. The greatest comfort I had was an intention (which I would have made practicable) to have attended you in your journey; to which I had brought that person to consent, who only could have hindered me,

me, by a ty which, though it may be more *tender*, I do not think more *strong*, than that of friendship. But I fear there will be no way left for me to tell you this great truth, that I *remember* you, that I *love* you, that I *am grateful* to you, that I entirely *esteem* and *value* you: no way but that one, which needs no *open warrant* to authorise it, or *secret conveyance* to secure it; which no *bills* can *preclude*, and no *kings* *prevent*; a way that can reach to any part of the world where you may be, where the very WHISPER or even the *wish* of a friend must not be HEARD, or even *suspected*: by this way I dare tell my *esteem* and *affection* of you, to your enemies in the gates; and *you*, and *they*, and *their sons* may hear of it.

You prove yourself, my Lord, to know me for the friend I am; in judging that the *manner* of your *defence*, and your *reputation* by it, is a point of the highest concern to me; and assuring me, it shall be such, that none of your friends shall blush for you. Let me further prompt you to do yourself the *best* and *most lasting* justice: the instruments of your fame to posterity will be in your own hands. May it not be, that providence has appointed you to some *great* and *useful* work, and calls you to it this *severe* way? You may more *eminently* and more *effectually* serve the public even now, than in the stations you have so honorably filled. Think of *Tully*, *Bacon*, and *Clarendon*, is it not the *latter*, the *disgraced* part of their lives, which you *most* *envy*, and which you *would choose to have lived*.

I am

I am tenderly sensible of the wish you express, that no part of your misfortune may pursue me. But, God knows, I am every day less and less fond of my native country (so torn as it is by party-rage) and begin to consider a friend in *exile*, as a friend in *death*; one *gone before*, where I am not *unwilling* nor *unprepared* to *follow after*; and where (however *VARIOUS* or *uncertain* the *ROADS* and *voyages* of another world may be) I cannot but entertain a pleasing hope that we may meet again.

I faithfully assure you, that in the mean time there is no one, *living* or *dead*, of whom I shall think *oftener* or *better* than of you. I shall look upon you as in a state between both, in which you will have from me all the *passions* and *warm wishes*, that can attend the living, and all the *respect* and *tender sense of loss*, that we feel for the dead. And I shall ever depend upon your *constant friendship*, *kind memory*, and *good offices*, though I were never to see or hear the effects of them: like the trust we have in benevolent spirits, who, though we never *see* or *bear* them, we think are constantly *serving* us, and *praying* for us.

Whenever I am *wishing to write* to you, I shall conclude you are *intentionally doing so* to me; and every time that *I think* of you, I will believe *you are thinking* of me. I never shall suffer to be *forgotten* (nay to be but *faintly remembered*) the *honor*, the *pleasure*, the *pride* I must ever have in reflecting how *frequently* you have *delighted* me, how *kindly* you have *distinguished* me; how *cordially* you have *advised* me! In CONVERSATION, in *study*, I shall always *want* you,
and

and WISH for you; in my most *lively*, and in my most *thoughtful* hours, I shall equally bear about me, the impressions of you; and perhaps it will not be in this life only, that I shall have cause to *remember* and *acknowledge* the friendship of the Bishop of Rochester.

I am, &c."

As parallelism of whatever kind is most striking on solemn occasions, it cannot but peculiarly be so in monumental inscriptions; which commonly indulge, with the solemn arrangement, at once the eye and the ear.

This will alike appear in two contrasted characters:

"To the Author of the *London-Chronicle*.

Royston, July 23, 1761.

SIR,

The following character of that great and good man, the late excellent Bishop of London, may possibly excite some abler pen to do more ample justice to his memory: though, after all that can be said of him, his own actions will be his highest praise, and his own works his most lasting monument.

Yours,

A. M.

To the memory of

The Right Reverend Doctor THOMAS SHERLOCK,
Late Lord Bishop of London:

Whose life and writings

Most eminently adorned the Christian profession,

Did honor to his country,

And, at once, display'd the theory and practice

Of true Religion,

With

With all the beauteous energy of truth,
And powerful persuasion of example.

Judicious in council,
Solid in debate,
And, in private converse, pleasing and instructive:
Enlivening discourse

With such becoming cheerfulness,
As spoke itself the genuine offspring
Of internal peace and self-enjoyment.

In his heart concentered
Warm and unaffected Piety,
Kind Compassion,
And wide-spreading Benevolence.
A friend to Virtue and to modest Merit,
Grieved at the attempts of Vice and Folly,
And firm in every good resolve,
He boldly checked the darings of Impiety,
And lowered the conceit
Of infidel-Presumption,
And self-applauding Vanity.
Sober in enquiry,
Temperate in knowlege;
He lived

A perfect pattern of decorum,
And tender condescension.
A ready minister of good to others,
He imitated the kindness
Of all-bounteous Providence,
Extensive in beneficence;
And, when least expected,
Was wont to raise the drooping heart,
And add surprise to joy.

Such

Such is a sketch of him,
 Who,
 Through a long and prosperous course of years,
 Exerted
 The most enlarged abilities,
 Most useful acquirements,
 And fixed integrity;
 To the advantage of the State,
 The good of the Church,
 And the glory of God.
 And
 (To the credit of the age he liv'd in)
 Such was his fame,
 At home, abroad, by all acknowleged;
 When, in the fulness of his days,
 And ripe for glory,
 (Intent on immortality)
 He soared
 To everlasting peace and endless praise!"

AN EPI T A P H.

Here,
 In a tempest of fatigue, anxiety and imprecation,
 Self-raised, and prolonged through half an age,
 Foundered at length,
 * * * * *
 Who, without strength of head,
 Suavity of tongue,
 or
 Readiness of hand,
 Natural or acquired;

Without

THE ENGLISH LANGUAGE. 241

Without private patrimony, or public esteem,
Accumulated,
During ten years collection of the crown revenue,
At * * * * *

TEN TIMES TEN THOUSAND POUNDS ;

And,
Studious that his labors should not be confined to
That narrow spot,

Wearied the succeeding twenty years,

In amassing,
From the orphan,

The mariner,

The planter,

And

The public,

Through various provinces of the British empire,

THRICE THAT ENORMOUS SUM !

Divine vengeance,

Having wrought its purpose on a dissolute generation

By his agency,

Deprived him of sight.

But,

Impatient of looking only,

(Where none could look more hopeless of comfort or entertainment)

Within,

He rashly incurred, for once, the charge of inconsistency ;

And, by a miserable suicide,

Did justice

To himself, to his country, to mankind.

Reader,
 When the lust of riches
 Shall hereafter prompt thee to wish
 Their illicit attainment;
 Remember
 This record of Providence,
 And suffer not ———
 To have lived unbelov'd, died unlamented,
 And
 Perish irretrievably,
 In vain.

As the parallelism of prose, so that of poetry, may be exemplified from any good author. *Johnson's* verse is perhaps equal to his prose, but not so singular: *Pope's* prose is perhaps equal to his verse; but neither is it so singular. At any rate, if the cadence of our prose owes so much to the one, that of our verse owes no less to the other.

Such is therefore the intermixture of the direct and inverse, that we know not whether more to admire the exquisite variety which relieves the regularity, or the constant regularity that guides it: as *Eth. Ep.*

iv. 47. To build, to plant, whatever you intend;
 To rear the column, or the arch to bend;
 To swell the terras, or to sink the grot,
 In all let nature never be forgot.

119. The suffering eye inverted nature sees;
 Trees cut to statues, statues thick as trees;
 With here a fountain, never to be play'd;
 And there a summer-house, that knows no
 shade. &c.

Essay

Essay on man, i. 267.

All are but parts of one stupendous whole,
 Whose *body Nature* is, and *God the soul*;
 That *chang'd* through all, and yet in all the same,
 Great in the *earth*, as in th'*ethereal frame*,
Warms in the sun, *refreshes* in the breeze,
*Glow*s in the stars, and *blossoms* in the trees;
Lives through all *life*, *extends* through all *extent*;
Spreads undivided, *operates* unspent;
Breaths in our *soul*, *informs* our *mortal part*;
 As full, as perfect, in a *hair* as *heart*;
 As full, as perfect, in *vile man* that *mourns*,
 As the *rapt seraph* that *adores* and *burns*:
 To him no *high*, no *low*, no *great*, no *small*;
 He fills, he bounds, connects, and equals all.

iv. 327. See! the sole bliss Heaven could on all
 bestow;

Which who *but feels* can taste, *but thinks*, can
 know;

Yet *poor* with fortune, and with learning *blind*,
 The *bad* must *miss*; the *good*, untaught, will *find*:
 Slave to no *sect*, who takes no *private road*;
 But *looks through* nature, *up* to nature's *God*;
Pursues that chain which links th' immense design,
Joins heaven and *earth*, and *mortal* and *divine*;
Sees that no being any bliss can know,
 But touches *some* above and *some* below:
Learns from this union of the rising whole,
 The *first*, *last* purpose of the human soul;
 And *knows* where FAITH, Law, *Morals*, all began,
 All end, in *Love* of *God*, and *Love* of *Man*.

Essay on Criticism,

iv. 631. But where's the man, who counsel can bestow;

Still pleas'd to teach, and yet not proud to know;

Unbiaſt or by favor, or by ſpite;

Not dully prepoſſeſt, nor blindly right;

Though learn'd, well-bred; and though well-bred, ſincere;

Modestly bold, and humanly ſevere;

Who to a friend his faults can freely ſhow,

And gladly praise the merit of a foe?

Ethic Epistles,

ii. 257. Oh! bleſt with temper, whoſe unclouded ray

Can make to-morrow chearful as to-day:

She who can love a ſiſter's charms, or hear

Sighs for a daughter with unwounded ear;

She who ne'er answers, till a husband cools;

Or, if ſhe rules him, never ſhows ſhe rules;

Charms by accepting, by ſubmitting ſways;

Yet has her humor moſt, when ſhe obeys.

Let FOPS or Fortune fly which way they will,

Diſdains all loſs of TICKETS or codille:

Spleen, vapors, or ſmall-pox, above them all;

And miſtreſs of herſelf, though china fall.

Nor is Milton, if leſs conſtantly, leſs beautifully regular, when he pleaſes: as P. L.

viii. 488. Grace was in all her ſteps, heaven in her eye;

In ev'ry geſture dignity and love.

v. 17. ———— *Awake,*
 My fairest, my espous'd, my latest found,
 Heaven's last best gift, my ever new delight,
Awake: the morning shines, and the fresh field
 Calls us; we lose the prime, to mark how spring
 Our tended plants, how blows the citron-grove,
 What drops the myrrh, and what the balmy reed;
 How Nature paints her color, how the bee
 Sits on the bloom, extracting liquid sweet.

vi. 232. ———— yet leader seem'd
 Each warrior single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battle, open when, and when to close
 The ridges of grim war; no thought of flight,
 None of retreat, no unbecoming deed
 That argu'd fear; each on himself reli'd,
 As only in his arm the moment lay
 Of victory.

v. 197. Join voices, all ye living Souls; ye Birds,
 That singing up to Heaven-gate ascend,
 Bear on your wings and in your notes his praise:
 Ye that in waters glide, and ye that walk
 The earth, and stately tread, or lowly creep;
 Witness if I be silent, morn or even,
 To hill or valley, fountain, or fresh shade
 Made vocal by my song, and taught his praise.

vii. 602. Great are thy works, Jehovah! in-
 finite
 Thy pow'r! what thought can measure thee, or
 tongue
 Relate thee! greater now in thy return
 Than from the giant-angels! Thee that day

Thy thunders magnifi'd; but *to create*
Is greater than *created to destroy*.

xii. 557. Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowlege, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that *to obey* is best,
And love with fear the only God, *to walk*
As in his presence, ever *to observe*.
His providence, *and on him sole depend*;
Merciful over all his works, with good
Still *overcoming* evil, and by small
Accomplishing great things, *by things deem'd weak*
Subverting worldly-strong, and worldly-wise
By simply-meek; that *suff'ring* for Truth's sake
Is fortitude to highest victory,
And to the faithful, *death* the gate of life;
Taught this by his example whom I now
Acknowledge my Redeemer ever-blest.

To parallelism or correlation may be referred
such homogeneous assemblages or gradations, as

vi. 852. *Exhausted, spiritless, afflicted, fain.*

ix. 899. *Holy, divine, good, amiable, or sweet!*—

viii. 550. —*Was wisest, virtuouslest, discretest,*
best.

vi. 724. *First, highest, holiest, best!*

§ 6. OF GRADATION.

Gradation places the members in a regular scale,
whether ascending or descending from each other;
and so is but a continued parallelism: Thus

Joel

Joel i. 3. *Tell ye your children of it, and let your children tell their children, and their children another generation.*

St. John xiii. 20. *He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.*

xx. 31. *But these are written, that ye might believe that Jesus is the Christ the son of God; and that believing ye might have life through his name.*

Rom. x. 14, 15. *How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?*

Next to these examples is in our language the simple and sublime adjuration, ascending in the concisest yet completest symmetry from the bottom to the top of the redeeming scale:

By the mystery of thy holy incarnation, by thy holy nativity and circumcision; by thy baptism, fasting and temptation:

Good Lord, deliver us.

By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost:

Good Lord, deliver us.

Less simple, but beautifully strong, is the adjuration with which Young closes his *Complaint*:

“ *By Silence, Death’s peculiar attribute;
By Darkness, Guilt’s inevitable doom;
By Darkness and by Silence, sisters dread!*

That draw the curtain round Night's ebon throne,
And raise idea's, solemn as the scene :
By Night, and all of awful Night presents
To Thought or Sense (of awful much, to both
The Goddess brings) ! *By* these her trembling fires,
Like Vesta's, ever-burning ; and, like hers,
Sacred to thoughts immaculate and pure !
By these bright orators, that prove and praise
And press thee to revere the Deity ;
Perhaps too aid thee, when rever'd a while,
To reach his throne ; as stages of the Soul,
Through which, at different periods, she shall pass,
Refining gradual, for her final height,
And purging off some dross at every sphere !
By this dark pall thrown o'er the silent world !
By the world's kings, and kingdoms, most renown'd,
From short Ambition's zenith set for ever ;
Sad presage to vain boasters, now in bloom !
By the long list of swift mortality,
From Adam downward to this evening's knell,
Which Midnight waves in Fancy's startled eye ;
And shocks her with a hundred centuries
Round Death's black banner throng'd in human
thought !
By thousands, now resigning their last breath,
And calling thee—wert thou so wise to hear !
By tombs o'er tombs arising ; human earth
Ejected, to make room for—human earth ;
The monarch's terror, and the sexton's trade !
By pompous obsequies, that shun the day,
The torch funereal, and the nodding plume,
Which makes poor man's humiliation proud ;

Boast

Boast of our ruin ! triumph of our dust !
 By the damp vault that weeps o'er royal bones ;
 And the pale lamp that shows the ghastly dead,
 More ghastly, through the thick incumbent gloom !
 By visits (if there are) from darker scenes,
 The gliding spectre, and the groaning grove !
 By groans and graves, and miseries that groan
 For the grave's shelter ! By desponding men,
 Senseless to pains of Death, from pangs of Guilt !
 By Guilt's last audit ! By yon moon in blood,
 The rocking firmament, the falling stars,
 And thunder's last discharge, great Nature's knell !
 By second Chaos, - and eternal Night,
 BE WISE !"

Numberless are *Young's* other fine gradations : as,
 Believe, and *show* the reason of a man ;
 Believe, and *taste* the pleasure of a god :
 Believe, and *look* with pleasure on the tomb.

Or if you fail me, know the wise shall *taste*
 The truths I sing ; the truths I sing, shall *feel*,
 And feeling *give assent* ; and their assent
 Is ample *recompence*, is more than *praise*.

Brought forth by Wisdom, *nurst* by Discipline,
 By Patience *taught*, by Perseverance *crown'd*,
She rears her head majestic.

Why with levities
 New wing thy short, short day's too rapid flight ?
 Those hours which lately smil'd, where are they
 now ?

Man *sleeps*, and man *alone* ; and man, *whose fate*,

Fate *irreversible, entire, extreme* ;
Endless, hair-hung, breeze-shaken, o'er the gulf
 A moment trembles, drops ! and man for whom
All else is in alarm ; man the sole cause
 Of this surrounding storm.

Lorenzo ! blush at terror for a death
 Which gives thee to repose in festive bowers,
 Where *nectars* sparkle, *angels* minister,
 And more than angels share, and raise, and crown,
 And eternise the birth, bloom, bursts of bliss.

O for the *bright* complexion, *cordial* warmth,
 And elevating spirit of a friend !

But oh ! the *last, last* what ? (can words express,
Thought reach ?) the *last, last*—*silence* of a friend !

Sweet harmonist ! and *beautiful* as sweet !
 And *young-as* beautiful ! and *soft* as young !
 And *gay* as soft ! and *innocent* as gay !
 And *happy* (if aught happy here) as good !
Song, beauty, youth, love, virtue, joy !—her own ;
 And she was *mine* : and I was—was most blest.

Sky-born, sky-guided, sky-returning man !

The world was *made*, was *ruin'd*, was *restor'd*.

Death wounds to cure : we *fall*, we *rise*, we *reign*.

So in his *Last-Day* :
 I see, I hear, I feel the pangs divine !
 and

From

From him who was *betray'd, forsook, deny'd;*
Wept, languisht, pray'd, bled, thirsted, groan'd, and di'd.

Very literally is the following a model of gradation: *Eth. Ep. iv. 127.*

My Lord advances, with majestic mien,
Smit with the mighty pleasure to be seen.
But soft—by regular approach—not yet;
First through the length of yon hot terras sweat;
And when up ten steep slopes you've dragg'd your thighs,
Just at his study-door, he'll bless your eyes.

Nor less truly, i. 135.

'Tis from high life high characters are drawn;
 A saint in *crape* is twice a saint in *lawn*:
 A judge is just, a *chan'lor* juster still:
 A *gownman*, learn'd; a *bishop*, what you will:
 Wise, if a *minister*; but, if a *king*,
 More *wise*, more *learn'd*, more *just*, more *every thing*.

Essay on Man, iii. 215.

Till then, by Nature crown'd, each patriarch sate
King, priest, and parent of his growing state:
 On him, their second Providence, they hung;
 Their law his eye, their oracle his tongue.
 He from the wond'ring furrow call'd the food,
 Taught to *command* the fire, *controul* the flood,
 Draw forth the monsters of th'abyss profound,
 Or *fetch* th' aerial eagle to the ground:
 Till *drooping, sickening, dying*, they began
 Whom they rever'd as God, to mourn as man;
 Then, looking up from *fire to fire*, explor'd
 One great first *father*, and *that first* ador'd.

295. Such is the world's great harmony, that springs,
 From *order, union, full consent* of things;

Where *small* and *great*, where *weak* and *mighty* made
 To *serve*, not *suffer*; *strengthen*, not *invade*;
More powerful each, as *needful* to the rest,
 And in *proportion* as it *blesse*s, *blest*;
 Draw to *one point*, and to *one center* bring
Beast, *man*, or *angel*; *servant*, *lord*, or *king*.

Nothing can be more naturally regular than
Prior's progressions, as in his *Nut-brown Maid*:

The choicest herbs I to thy board will bring,
 And draw thy water from the freshest spring;
 And when at night with weary toil oppress'd,
 Soft slumbers thou enjoy'st and wholesom rest,
 Watchful I'll guard thee, and with midnight pray'r
 Weary the Gods to keep thee in their care;
 And joyous ask at morn's returning ray,
 If thou hast health, and I may bless the day.
 My thoughts shall fix, my latest wish depend
 On thee guide, guardian, kinsman, father, friend.
 imitated and improved by *Pope* in his *Eloisa to Abelard*:
 151. But why should I on others' pray'rs depend?
 Come thou, my father, brother, husband, friend!
 Ah let thy handmaid, sister, daughter, move,
 And all those tender names in one, thy love!

So *Prior* once more in his *Solomon*:
 My full design with vast expence atchiev'd,
 I came, beheld, admir'd, reflected, griev'd.

Incomparable are *Dryden's* gradations, which he
 often very naturally couched in a triplet: as in
Theodore and Honoria:

With deeper brown the grove was overspread,
 A sudden horror seiz'd his giddy head;
 And his ears tingled, and his color fled.

}
 so

so in the *Knight's tale* :

Now lofty *Calydon* in ruin lies :

All ages, all degrees unsuice their eyes :

And *heaven and earth resound* with murmurs, groans,
and cries. }

But no gradation can be more exquisitely natural than that of *Alcyone's* last sight of *Ceyx* :

The queen recover'd-rears her humid eyes,

And first *her husband* on the poop espies,

Shaking *his hand* at distance on the main :

She took the sign, and shook *her hand* again ;

Still as *the ground* recedes, contracts *her view*

With sharpen'd sight, till she no longer knew

The much-lov'd face ; that comfort lost supplies

With less, and with *the galley* feeds her eyes :

The galley born from view by rising gales,

She follow'd with her sight *the flying sails* :

When even the flying sails were seen no more,

Forfaken of *all sight*, she left the shore.

§ 7. Of SIMILE.

Under parallelism may be comprehended not only correlation and gradation ; but simile, antithesis, repetition and ellipse ; nay alliteration, accommodation, and rime.

As nothing can be more natural than to illustrate things unknown by their analogy or resemblance to things known, no figure is in eloquence or poetry, especially the latter, more useful or more pleasing than that of simile or comparison. Now similitude or likeness may be of various kinds, literal and figurative, and so may be painted in a variety of ways ;

ways; nor, if parallelism be the natural order of every stile, can we greatly wonder that a parallel thought should produce a parallel expression.

Scripture, a never-failing source of excellence, is remarkably copious in this figure. The parables, and poetic books everywhere exemplify it; especially the *Psalms* and *Proverbs*:

St. Matthew vii. 24. *Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock:*

25. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.*

26. *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:*

27. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.*

St. James ii. 26. *For as the body without the spirit is dead, so faith without works is dead also.*

Psalms i. 3. *The righteous shall be like a tree planted by the waterside, &c.*

5. *The ungodly are like the chaff which the wind scattereth away, &c.*

Pf. xlii. i. *Like as the hart desireth the water-brooks, so longeth my soul after thee, O God.*
or as the later version has it,

As the hart panteth after the water-brooks, so panteth my soul after thee, O God.

Pl. cxxiii. 2. *Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.*

Not to multiply instances, which occur at the opening, this figure is perhaps nowhere in scripture, and certainly nowhere else, more admirably exhibited in every variety than in the twenty-fifth chapter of *Proverbs*: as,

28. *He that hath no rule over his own spirit, is like a city that is broken down, and without walls; or, as originally, [is] a city, &c.*

25. *As cold waters to a thirsty soul, so is good news from a far country.*

23. *The Northwind driveth away rain: so doth an angry countenance a backbiting tongue.*

3. *The heaven for height, and the earth for depth, and the heart of kings is unsearchable.*

4. *Take away the dross from the silver, and there shall come forth a vessel for the finer:*

5. *Take away the wicked from before the king, and his throne shall be established in righteousness. &c.*

So *Ecclus. ii. 5. Gold is tried in the fire, and acceptable men in the furnace of adversity.*

The object of comparison may therefore either follow its subject, as subjoined to illustrate it; or precede it, as previously known. Nor need it be told that, as the subject or object may be individual or action, the members compared may be simple or compound.

After

After the sacred writers none is happier or richer
in simile than *Milton* : as in his description of
Death :

ii. 670. ————— *black it stood as night,*

Fierce as ten furies, terrible as hell,

And shook a dreadful dart.

of Satan :

706. ————— *on t'other side,*

Incens'd with indignation Satan stood

Unterrified, and like a comet burn'd,

That fires the length of Ophiuchus huge

In th' attic sky, and from his horrid hair

Shakes pestilence and war.

and of their encounter, proceeding thus :

ii. 711. ————— *Each at the head*

Level'd his deadly aim ; their fatal hands

No second stroke intend ; and such a frown

Each cast at t'other, as when two black clouds

With heavens artill'ry fraught, come rattling on

Over the caspian, then stand front to front

Hov'ring a space, till winds the signal blow

To join their dark encounter in mid air :

So frown'd the mighty combatants, that Hell

Grew darker at their frown.

So of Satan's encounter with Michael :

vi. 296. *They ended parley, and both addrest for fight*

Unspeakable ; for who, though with the tongue

Of angels, can relate, or to what things

Liken on earth conspicuous, that may lift

Human imagination to such height

Of Godlike pow'r ? for likest gods they seem'd,

Stood they or mov'd, in stature, motion, arms,

Fit to decide the empire of great heaven.
 Now wav'd their fiery swords, and in the air
 Made horrid circles : *two broad suns their shields*
 Blaz'd opposite, while expectation stood
 In horror ; from each hand with speed retir'd,
 Where erst was thickest fight, th'angelic throng ;
 And left large field, unsafe within the wind
 Of *such* commotion, *such as*, to set forth
 Great things by *small*, if Nature's concord broke,
 Among the constellations war were sprung,
Two planets rushing from aspect malign
 Of fiercest opposition in mid sky,
 Should combat, and their jarring spheres confound.
 Even after these may appear :

v. 377. ————— So to the *silvan lodge*
 They came, that like *Pomona's arbor* smil'd,
 With flourets deckt and fragrant smells ; but *Eve*,
 Undeckt, save with herself, *more lovely far*
Than wood nymph, or the *fairest goddess* feign'd
 Of three, that on mount *Ida* naked strove,
 Stood to entertain her guest from heaven————

vii. 59. ————— Whence *Adam* soon repeal'd
 The doubts that in his heart arose ; and now
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this world
 Of heaven and earth conspicuous first began,
 When, and whereof created, for what cause,
 What within *Eden*, or without was done
 Before his memory, *as one whose drouth*
 Yet scarce allay'd, *still eyes the current stream*,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heavenly guest.

ix. 670.

ix. 670. *As when of old some orator renown'd
In Athens or free Rome, where Eloquence
Flourisht, since mute, to some great cause address,
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue
Sometimes in height began, as no delay
Of preface brooking through his zeal of right :
So standing, moving, or to height upgrown,
The Tempter, all empassion'd, thus began.*

may these comparisons of sound and multitude :

v. 872. He said : and *as the sound of waters deep
Hoarse murmur echo'd to his words applause.*

x. 641. He ended ; and the heavenly audience loud
Sung HALLELUIAH, *as the sound of seas,
Through multitude that sung.*

ii. 284. He scarce had finisht, when *such murmur
fill'd*

*Th' assembly, as when hollow rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the sea, now with hoarse cadence lull
Seafaring men o'erwatcht, whose bark by chance
Or pinace anchors in a craggy bay
After the tempest.*

476. *Their rising all at once was as the sound
Of thunder heard remote.*

iii. 60. About him *all the sanctities of heaven
Stood thick as stars.*

But from every poet examples may be produced :
as from *Gay,*

*The rising blushes which her cheeks o'erspread,
Are opening roses in the lily's bed.*

so from *Young, in his Night-thoughts :*

Shall

Shall we, shall aged men, like aged trees,
Strike deeper their vile roots, and closer cling,
Still more enamor'd of this wretched soil?

*A soul without reflexion, like a pile
Without inhabitant, to ruin runs.*

*As bees mixt nectar draw from fragrant flow'rs,
So men from friendship wisdom and delight.
in his Love of fame:*

*Of boasting more than of a bomb afraid,
A soldier should be modest as a maid.*

Parts may be prais'd, good nature is ador'd;
Then draw your wit as seldom as your sword;
*As in smooth oil the razor best is whet,
So wit is by politeness sharpest set:*
Their want of edge from their offence is seen;
Both pain us least, when exquisitely keen.
The fame men give is for the joy they find:
Dull is the jester, when the joke's unkind.

So from *Pope: Essay on Man,*
iii. 311. *Man, like the gen'rous vine, supported lives:*
The strength he gains, is from th' embrace he gives.
*On their own axes as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul;
And one regards itself, and one the whole.*
*Thus God and Nature linkt the gen'ral frame,
And bade self-love and social be the same.*
and Essay on Criticism,

219. *Fir'd at first sight with what the Muse imparts,
In fearless youth we tempt the heights of arts;*
While

While from the bounded level of our mind,
 Short views we take, nor see the lengths behind ;
 But, more advanc'd, behold with strange surprize
 New distant scenes of endless science rise !
 So *pleas'd at first the tow'ring Alps we try,*
 Mount o'er the vales, and seem to tread the sky ;
 Th' eternal snows appear already past,
 And the first clouds and mountains seem the last :
 But, those attain'd, we tremble to survey
 The growing labors of the lengthen'd way ;
 Th' increasing prospect tires our wand'ring eyes ;
 Hills peep o'er hills, and Alps on Alps arise.

Nor can any similitude be apter or more finely
 painted than that of *Prior* comparing a Lady who
 declined an argument to a flying Parthian :

*Deeper to wound, she shuns the fight ;
 She drops her arms, to gain the field ;
 Secures her conquest by her flight,
 And triumphs, when she seems to yield.*

*So when the Parthian turn'd his steed,
 And from the hostile camp withdrew ;
 With cruel skill the backward reed
 He sent ; and as he fled, he slew.*

As resemblance may be greater or less, the objects
 of simile may be equalised, or preferred one to the
 other. That equality and preference may be vari-
 ously conceived, and variously expressed, we al-
 ready understand from demonstration : but no equa-
 lity or preference is more forcible than that of dura-
 tion, serious or comic.

Thus

Thus the psalmist equals the term of his praise to that of his being :

civ. 33. *I will sing unto the Lord as long as I live ; I will praise my God, while I have my being.*
and his remembrance of *Jerusalem* to the retention of his powers :

cxxxvii. 5. *If I forget thee, O Jerusalem ; let my right hand forget her cunning :*

6. *If I do not remember thee, let my tongue cleave to the roof of my mouth ; yea, if I prefer not Jerusalem in my mirth.*

Of like kind, though in the mock-heroic, are the two following comparisons of *Pope*. R. of L.

iii. 163. *While fish in streams, or birds delight in air,
Or in a coach and fix the british fair ;*

As long as Atalantis shall be read,

And the small pillow grace a lady's bed ;

While visits shall be paid on solemn days,

While num'rous wax-lights in bright order blaze ;

While nymphs take treats, or assignations give ;

So long my honor, name, and praise shall live.

iv. 113. *And shall this prize, th'ineestimable prize,*

Expos'd through crystal to the gazing eyes,

And heighten'd by the di'mond's circling rays,

On that rapacious hand for ever blaze ?

Sooner shall grass in Hyde-park-circus grow,

And wits take lodgings in the sound of Bow ;

Sooner let earth, air, sea to chaos fall ;

Men, monkeys, lapdogs, parrots, perish all !

Manner or degree may be compared as well as duration : thus,

Exod. x. 10. *Let the Lord be so with you, as I will let you go.*

St. Matth. vi. 12. *And forgive us our debts, as we forgive our debtors.*

and Litany:

O Lord, *let thy mercy be showed upon us,*

As we do put our trust in thee.

§ 8. Of ANTITHESIS.

The opposite of simile or likeness is antithesis or opposition, the most natural and thence the most frequent of all figures; being that which renders thoughts or expressions more strikingly distinct, by being contrasted to each other: whence simile itself proves a species of antithesis, which may doubtless contrast opposition, contradistinction or comparison. To prose and verse this figure must be alike common, and may be exemplified at the opening of any book in any language: as

Pf. cxxxix. 7. *If I climb up into heaven, thou art there; if I go down to hell, thou art there also.*

Like Amos ix. 2. *Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down.*

So St. Luke i. 52. *He hath put down the mighty from their seats, and exalted them of low degree.*

53. *He hath filled the hungry with good things, and the rich he hath sent empty away.*

like Prov. xxvii. 7. *The full soul lotheth a honeycomb; but to the hungry soul every bitter thing is sweet.*

Eccles.

Eccles. vii. 14. *In the day of prosperity, be joyful; but in the day of adversity, consider.*

Rom. ii. 28. *For he is not a jew, who is one outwardly; neither is that circumcision, which is outward in the flesh.*

29. *But he is a jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

Double antithesis, and amplifying parallelism, are both exemplified in the *Commination*:

Then shall it be too late to *knock*, when the *door* shall be *shut*; and too late to *cry* for *mercy*, when it is the time of *justice*.

a turn parallel to that of

Job xxxv. 11. *Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.*

So in poetry of modern measure: P. L.

v. 894. *Then who created thee, lamenting learn,
When who can uncreate thee, thou shalt know.*

So spake the seraph Abdiel, *faithful* found

Among the *faithless*, *faithful* only he;

Among innumerable *false*, *unmov'd*;

Unshaken, *unseduc't*, *unterrifi'd*,

His *loyalty* he kept, his *love*, his *zeal*.

the last couplet exhibiting also a fine correlation.

So xii. 614. —————but now lead on;

In me is no delay: *with* thee to *go*,

Is to *stay* here; *without* thee *here* to *stay*,

Is to go *hence* unwilling.

Moral sentences naturally shine in contrast: as
N. Th.

REASON is *man's* peculiar, SENSE the *brute's*.

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REASON the *root*, fair FAITH is but the *flower*.

No *niggard* NATURE, MEN are *prodigals*.

Who lives to NATURE, *rarely* can be *poor* :

Who lives to FANCY, *never* can be *rich*.

Milk and a swathe, at first, his whole demand ;

His whole domain, *at last, a turf or stone,*

To whom, *between, a world* may seem too small.

We wisely strip the *steed* we mean to buy :

Judge we, in their *caparisons, of men ?*

Time's USE was doom'd a *pleasure* ; WASTE, a *pain*.

We *waste, not use, our time* ; we *breath, not live*.

LIFE we think *long and short, DEATH seek and shun*.

Good LOST weighs more in *grief* ; than GAIN'D, in
joy.

GOLD *glitters* most, where VIRTUE *shines* no more.

We RISE in *glory*, as we SINK in *pride*.

Where *boasting ends*, there DIGNITY *begins*.

Poor is the *friendless master* of the world.

All to re flourish fades ;

As in a wheel all *sinks* to *reascend*.

Thought too *deliver'd* is the more *possest* :

Teaching we learn, and giving we retain

The *births* of intellect ; when dumb, forgot.

All EVILS *natural* are *moral* GOODS.

like Pope's

All *partial* EVIL *universal* GOOD.

Again Young :

From *due refreshment* LIFE, health, *reason, joy* :

From *wild excess* pain, grief, *distraction, DEATH*.

like Pope: (*E. on M. ii. 117.*)

Love, Hope, and Joy, fair PLEASURE's smiling train ;

Hate, Fear, and Grief, the family of PAIN ;

These

These *mixt* with art, and to due bounds *confin'd*,
Make and maintain the balance of the mind.

So *Eth. Ep.*

i. 71. See the same man, in *vigor*, in *the gout*;
Alone, in company; in place, or out;
Early at business, and at hazard *late*;
Mad at a fox-chase, *wise* at a debate;
Drunk at a borough, *civil* at a ball;
Friendly at Hackney, *faithless* at Whitehall.

i. 166. Judge we by *nature*? *habit* can efface,
Int'rest o'ercome, or policy take place:
By *actions*? those uncertainty dividz:
By *passions*? these dissimulation hides:
Opinions? they still take a wider range:
Find, if *you can*, in what *you cannot* change.

Manners with fortunes, *humors* turn with climes,
Tenets with books, and *principles* with times.
Search then the ruling passion: there, alone,
The *wild* are *constant*, and the *cunning* known;
The *fool* *consistent*, and the *false sincere*;
Priests, *princes*, *women*, no *dissemblers* here.

So in *Eloise* to *Abelard*:

69. Back through the paths of pleasing sense I ran;
Nor wisht an *angel*, whom I lov'd a *man*.

197. Ere such a soul regain its peaceful state,
How often must it *love*, how often *hate*!

How often *hope*, *despair*, resent, regret,

Conceal, *disdain*—do all things but forget!

But let heaven seize it, all at once 'tis fir'd;

Not *toucht*, but *rapt*; not *waken'd*, but *inspir'd*.

315. Even superstition loses ev'ry fear:

For *God*, not *man*, absolves our frailties here.

327. Present the cross before my lifted eye :
Teach me at once, and *learn* of me to dy.

In humorous stile Antithesis may happily wear the semblance of Combination ; or the serious and jocular, the literal and figurative may be antithetically combined, nor anywhere more beautifully than in the *Rape* of the *Lock*, and in the *Love* of *Fame* : as, in the former,

ii. 105. Whether the *nymph* shall break Diana's law,
 Or some frail *China-jar* receive a flaw ;
 Or stain her *honor*, or her new *brocade* ;
 Forget her *pray'rs*, or miss a *masquerade* ;
 Or lose her *heart* or *necklace* at a ball,
 Or whether *heaven* has doom'd that *Shock* must fall—

iii. 157. Not louder shrieks to pitying heaven are
 cast,

When *husbands*, or when *lapdogs*, breath their last.

iv. 125. With earnest eyes, and round unthinking
 face,

He first the *snuff-box* open'd, then the *case*.
 in the latter ;

ii. Warm in pursuit of *foxes* and *renown*,
 Hippolytus demands the *silvan* crown ;
 But Florio's *fame*, the *product* of a *show'r*,
 Grows in his garden, an illustrious flow'r !
 &c.

iv. *Narcissus*——

Omits no duty, nor can Envy say
 He mist, these many years, the *Church* or *Play*.
 He makes no noise in parliament, 'tis true ;
 But pays his *debts* and *visits*, when they're due.

His

His *character* and *gloves* are ever clean,
 And then *he* can outbow the bowing *Dean*.
 v. Is *her* lord angry, or has *Veny* chid?
Dead is *her* father, or the *mask* forbid?
 Late sitting up has turn'd her *roses* white:
Why went *she* not to bed? *Because* 'twas night.
 vi. How two red lips affected zephyrs blow,
 To cool the bohea, and *enflame* the beau;
 While one white finger and a thumb conspire
 To lift the cup, and make the world admire.
 v. She reads the *psalms* and *chapters* for the day
 In *Cleopatra*, or the last new play.

Her *darling-china* in a *whirlwind* sent
 Just intimate the lady's discontent.
 i. Shall authors *smile* on such *illustrious* days?
 And *satyrise* with nothing, but their *praise*?
 As *Young* says, in the one,
 ii. Wants of all kinds are made to fame a plea:
 One learns to *lisp*, another *not to see*.
 Miss D—— tott'ring catches at your hand:
 Was ever thing *so pretty* born to stand?
 and v. The *languid* lady next appears in *state*,
 Who was not born to carry her own weight.
 &c.
 But knowing her own weakness, she despairs
 To *scale* the ALPS—that is, *ascend* the STAIRS.
 &c.
 So *Pope* in the other:
 iv. 31. There Affectation with a *sickly mien*,
 Shows in her cheek the *roses* of eighteen;

*Prælis'd to lisp, and hang the head aside,
Faints into airs, and languishes with pride;
On the rich quilt sinks with becoming woe,
Wrapt in a gown for sickness and for show:
The fair-ones feel such maladies as these,
When each new night-dress gives a new disease.*

And so, even in the *Essay on Man*, the literal and figurative contrasted :

iv. 109. Or why so long (in life if long can be)
Lent Heaven a parent to the poor and me?

Well might *Gay* do the like in his *Trivia* ii. last couplet :

O rather give me sweet content on foot,
Wrapt in my virtue, and a good furtout.
and *Prior* in his *Garland* :

Undrest at evening when she found
Their odors lost, their colors past;
She chang'd her look, and on the ground
Her garland and her eye she cast.
&c.

§ 9. OF REPETITION.

It was common to antiquity, as founded in nature, to deliver a message in the very words given. No less natural therefore was it for *St. John's* disciples to deliver the question as they received it :

St. Luke vii. 19, 20. *Art thou he that should come, or look we for another?*

than for two sisters (however unlike) to fall, on the same striking occasion, into the same sentiment and expression :

St. John xi. 21. 32. *Lord, if thou hadst been here, my brother had not died.*

While

While similar construction brings necessarily back with like parts like particles, whether concordant or governing; that is, whether specifying, directing, or combining; not only has a name often more elegance, and always more perspicuity, than a proname, but any other principal or energetic part will return with more dignity in cases of precision than any substitute could supply it: as,

If. xxvi. 4. *Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.*

Job i. 21. *Naked came I out of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

Eccles. iii. 1. *To every thing there is a season, and a time to every purpose under heaven.*

2. *A time to be born, and a time to dy; &c.*

Jer. xxxiii. 11. *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, &c.*

Eccles. v. 10. *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with increase.*

St. John xii. 36. *While ye have light, believe in the light, that ye may be the children of the light,*

43. *For they loved the praise of men more than the praise of God.*

Ezek. xvii. 24. *And all the trees of the field shall know, that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.*

1 Sam. xii. 3. *Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?*

2 Cor. vii. 2. *We have wronged no man, we have corrupted no man, we have defrauded no man.*

St. John vi. 46, 47. *For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*

St. Matth. xxi. 25, 26. *If we shall say, From heaven; he will say unto us, why did ye not then believe him? But if we shall say, Of men; we fear the people.*

Jer. xxii. 18. *They shall not lament for him, [saying,] Ah! my brother, or, Ah! sister: they shall not lament for him, [saying,] Ah! Lord; or, Ah! his glory.*

The repetition is often immediate: as

Amos v. 16. *And they shall say in all the highways, Alas! Alas!*

Job xxxix. 25. *He saith among the trumpets: Hah! hah!*

St. John xvi. 23. *Verily, verily, I say unto you: Whatsoever ye shall ask of the Father in my name, he will give it you.*

St. Matth. vii. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven.*

Ezek. xxi. 9. *A sword, a sword is sharpened.*

28. *The sword, the sword is drawn.*

II. lvii. 6. *Among the smooth stones of the stream is thy portion; they, they are thy lot.*

I Sam. xxv. 24. *Upon me, my lord, upon me, let this iniquity be.*

lii. 1. *Awake, awake, put on strength, O Zion.*

Acts vii. 34. *I have seen, I have seen the affliction of my people.*

I Kings xviii. 39. *The Lord he is God: The Lord he is God.*

Jer. xxii. 29. *O earth, earth, earth! hear the word of the Lord.*

vii. 4. *The temple of the Lord, the temple of the Lord, the temple of the Lord are these!*

Rev. iv. 8. *Holy, holy, holy Lord God Almighty, who was, and is, and is to come!*

Ezek. xxi. 27. *I will overturn, overturn, overturn, saith the Lord! &c.*

With his wonted elevation says

St. John xvii. 11. *Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one, as we.*

Where the word *are* is as unnecessarily supplied in our translation, as necessarily expressed with the fine repetition in the same chapter:

21. *That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.*

22. *And the glory which thou gavest me, I have given them; that they may be one, as we are one.*

Of this beauty *Milton* was too sensible not to preserve it:

xi. 42, &c. ————— where with me
 All my redeem'd may dwell, in joy and bliss
 Made *one* with me, as I with thee am *one*.

The same word most emphatically terminates
 two successive lines :

vi. 21, &c. ————— gladly then he mixt
 Among those friendly pow'rs who him receiv'd
 With joy and acclamations loud, that *one*,
 That of so many myriads slain, yet *one*
 Return'd not lost.

Echo may well repeat :

ii. 787. I fled, and cried out *Death* :
 Hell trembled at the hideous name, and sigh'd
 From all her caves, and back resounded *Death*.

So *Pope*, in his *Messiah* :

Prepare the way: a *God*, a *God* appears.
 A *God*, a *God*, the vocal hills reply :

The rocks proclaim th'approaching Deity.

in his *Rape of the Lock* :

v. 103. *Restore the lock*, he cries; and all around,
Restore the lock, the vaulted roofs rebound.

Dryden, Lady in the arbor :

And still at ev'ry close she would repeat
 The burden of the song, *The daisy is so sweet* :
The daisy is so sweet, when she begun, &c.

And so every other reflexion of the same image :

as

Eve painting her first appearance to herself,

iv. 457, &c. ————— and laid me down
 On the green bank, to look into the clear
 Smooth lake, that to me seem'd another
 sky ;

As

As I bent down to look, just opposite,
A shape, within the wat'ry gleam appear'd,
Bending to look on me: I *started back*:
It *started back*: but *pleas'd* I *soon return'd*:
Pleas'd it *return'd* as *soon*, with ans'ring
looks

Of sympathy and love.

Thus imitated by *Pope* in the virtuoso describing
his chace of a butterfly: *Dunc.* iv. 425, &c.

I saw and started from its vernal bow'r
The rising game, and chas'd from flow'r
to flow'r.

It fled, I follow'd; *now* in hope, *now* pain;
It *stopt*, I *stopt*; it *mov'd*, I *mov'd* again.
At last it *fixt*: 'twas on what plant it
pleas'd;

And where it *fixt*, the beauteous bird I
feiz'd.

Nor can any thing be finer than the reflected pic-
ture of *Gay's* young cock on the brink of the well:
Vol. i. *Fab.* xx. 37.

This said, he mounts the margin's round,
And pries into the depth profound.

He *stretcht* his *neck*, and from below

With *stretching neck* advanc'd a foe.

With wrath his *ruffled plumes* he rears:

The foe with *ruffled plumes* appears.

Threat answer'd *threat*; his fury grew:

Headlong to meet the war he flew.

In like manner reflexion mental: *Eth. Ep.*

iii. 79. What riches give us, let us then enquire:
Meat, fire and cloaths. What more? Meat,
cloaths and fire.

or reciprocation: as *Dunciad*,

iv. 137. *Dunce* scorning *dunce*, beholds the next
 advance;

But *fop* shows *fop* superior complaisance.

Rape of the Lock:

i. 101. Where *wigs* with *wigs*, with *sword-knots*
sword-knots strive:

Beaux banish *beaux*, and *coaches* *coaches* drive.

So *N. Th.* ———— the bosom of a friend,

Where *heart* meets *heart*, reciprocally soft

Each other's pillow to repose divine.

No less happy are the poets in all other repetitions:

as *Milton*, P. L.

ii. 496. O shame to men! *devil* with *devil* damn'd
 Firm concord holds: men only disagree
 Of creatures rational.

vi. 91. ———— though strange to us it seem'd
 At first, that *angel* should with *angel* war,
 And in fierce hosting *meet*, who went to
meet

So oft in festivals of joy and love
 Unanimous.

vii. 53. Of *things* so high and strange, *things* to
 their thought

So unimaginable as hate in heaven.

ii. 995. With *ruin* upon *ruin*, *rout* on *rout*,
Confusion worse confounded.

i. 79. One *next* himself in pow'r, and *next* in crime.

ii. 7.

- ii. 7. *Thus high* uplifted beyond hope, aspires
Beyond *thus high*.
- xii. 463. ————— for then the earth
Shall all be paradise: *far happier* place
Than this of Eden, and *far happier* days.
- iv. 639. With thee conversing, I forget *all* time:
All seasons, and their change, *all* please alike.
- vi. 350. *All* heart they live, *all* head, *all* eye, *all* ear,
All intellect, *all* sense.
- v. 165. *Him* first, *him* last, *him* midst, and with-
out end.
- iv. 773. ————— Sleep on,
Blest pair! and O yet happiest, if ye seek
No happier state, and *know* to *know* no more.
- vii. 109. *Thus* Adam his illustrious guest besought,
And *thus* the godlike angel answer'd mild.
- iv. 337. ————— and began
Through wood, *through* waste, o'er hill, o'er
dale, his roam.
- vi. 273. O Father, O supreme of heavenly thrones.
814 ————— t'whom in heaven supreme
Kingdom and pow'r and glory appertains.
- viii. 217. To whom thus Raphael answer'd hea-
venly-meek:
Nor are thy lips ungraceful, fire of men,
Nor tongue ineloquent: for God on *thee*
Abundantly his gifts has also pour'd
Inward and outward both, his image fair.
Speaking or mute, all comeliness and grace
Attends *thee*; and *each* word, *each* motion
forms.

Sometimes he primitively repeats a whole member or sentence: as,

iii. 401. Father of mercy and grace, thou didst
not doom

So strictly, but much more to pity incline:

No sooner did thy dear and only Son

Perceive thee purpos'd *not to doom* frail man

So strictly, but much more to pity inclin'd, &c.

Sometimes he elegantly repeats with inversion: and, from the source of all perfection, whence therefore he must draw his, he says (after *Moses*)

iii. 153. ———— *that be from thee far;*

That far be from thee, Father, who art judge

Of all things made, and judgest only right!

So 366. ———— *seem'd other worlds;*

Or other worlds they seem'd, or happy isles.

vii. 25. ———— *though faln on evil days,*

On evil days though faln, and evil tongues.

or by parenthesis: as,

xii. 600. The great deliv'rance *by her seed* to come
(*For by the woman's seed*) on all mankind.

Yet must it be owned, that the repetition seems quaint:

ix. 11. That brought into this world a world of
woe.

as perhaps in

vi. 126. Most *reason* is, that *reason* overcome.

where the sound is repeated and the sense changed: for to repetition is essential at least identity of kind: as in *man* and *man*, *one by one*, &c.

Of

Of *Young's* repetitions we have already seen instances, and may with pleasure more: as *N. Th.*

Redemption! 'twas creation more sublime:
Redemption! 'twas the labor of the skies.

Even silent Night proclaims the soul immortal:
Even silent Night proclaims eternal day.

For her the saint abstains, the miser starves:
The stoic proud for *pleasure pleasure* scorn'd.

—————How I dreamt
Of joys *perpetual* in *perpetual* change!

Too low they *build*, who *build* beneath the skies.

Where *much much* patience the most envi'd state,
And some forgiveness needs the best of friends.

That only and *that* amply, this performs;
Lifts us *above* life's pains, her joys *above*.

Orb above *orb* ascending *without end*,
Circle in *circle* *without end* inclos'd,
Wheel within *wheel*.

Father of all that is or heard or hears,
Father of all that is or seen or sees;
Father of all that is, or shall arise,
Father of immortality to man!

—————Look *down, down, down*
On a poor breathing particle of dust,
Or lower, an immortal in his crimes.

Praise

*Praise flow for ever (if astonishment
Will give thee leave) my praise for ever flow.*

*For love almighty, love almighty (sing,
Exult, Creation !) love almighty reigns.*

*Shout, all ye gods ! nor shout, ye gods alone,
Of all that lives ; or if devoid of life
That rests or rolls, ye heights and depths resound,
Resound, resound, ye depths and heights resound !*

Nor to *Pope's* repetitions are we now strangers :
repetitions also which never cloy, whether pictu-
resk, like *Dunc.*

ii. 263. Long Chancery-lane retentive rolls the
 sound,
 And *courts* to *courts* return it *round* and
 round.

391. Soft creeping *words* on *words* the sense
 compose :
 At ev'ry line *they* stretch, *they* yawn, *they*
 dote.

iv. 395. The goddesses smiling seem'd to give consent ;
 So back to *Pollio hand* in *hand* they went.
or didactic, as *E.* on *C.*

574. Men must be *taught* as if you *taught* them
 not,
 And *things* unknown propos'd as *things*
 forgot.

or emphatic, as *E.* on *M.*

iv. 308. But Health consists with Temperance
 alone :

And *Peace*, O *Virtue*, *Peace* is all thy own.
i. 161.

- i. 161. *From pride, from pride, our very reas'ning
springs :*

Account for moral as for nat'ral things.

171. The gen'ral order, since the whole began,
Is *kept* in nature, and is *kept* in man.

- iv. 341. For him alone hope leads from *goal* to *goal*,
And opens still, *and opens* on his soul.

- i. 107. *Who* calls the council, states the certain
day ?

Who forms the phalanx, and *who* points
the way ?

like *Eth. Ep.*

- iv. 177. *Who* then shall grace, or *who* improve the
soil ?

Who plants like *Bathurst*, or *who* builds
like *Boyle* ?

- iii. 311. No wit to flatter, left of all his store !
No fool to laugh at, which he valu'd more.

Eloise to *Abelard* :

291. Ah ! come *not*, write *not*, think *not* once of me,
Nor share one pang of all I felt for thee.

R. of L.

- iii. 137. And *thrice* they twicht the diamond in her
ear :

Thrice she lookt back, and *thrice* the foe drew near.

- v. 149. *Happy* ! ah, ten times *happy* had I been,
If Hampton-court these eyes had never seen.

or connective : as *R. of L.*

- v. 9. Say, *why* are Beauties prais'd and honor'd
most ;

The wise *man's* passion, and the vain *man's* boast ?

Why

Why deckt with all that land and sea afford?

Why angels call'd, and angel-like ador'd?

Why round our coaches croud the white-glov'd
beaux?

Why bows the side-box from its inmost rows?

How vain are *all* these glories, *all* our pains,

Unless good sense preserve what beauty gains?

That men may say, when we the front-box grace,

Behold the first *in* virtue as *in* face!

Not to mention *Prior's* celebrated *something*, he
yields perhaps in nothing to any versifier:

Against our peace we arm our will:

Amidst our plenty *something* still

For horses, houses, pictures, planting,

To thee, to me, to him is wanting:

The cruel *something* unpossess

Corrodes and leavens all the rest.

So *Nut-brown Maid*:

Reflect that lessen'd *fame* is ne'er regain'd:

And virgin-honor once, is always stain'd.

Timely advis'd, the coming evil shun:

Better not do the deed, than weep it done.

No penance can absolve our guilty *fame*,

Nor tears that *wash out* sin, can *wash out* shame.

Toucht in the battle by the hostile reed

Should'st thou (but Heaven avert it!) *should'st*
thou bleed,

To stop the wounds my finest lawn I'd tear,

Wash them with tears, and wipe them with my
hair.

But

But *canst thou*, tender Maid, *canst thou* sustain
Afflictive want, or hunger's pressing pain?
Those limbs in lawn and softest silk array'd,
From sunbeams guarded, and of winds affraid,
Can they bear angry Jove?

Did I but purpose to embark with thee,
On the smooth surface of a summer's sea;
While gentle zephyrs play in prosp'rous gales,
And Fortune's favor fills the swelling sails;
But would forsake the ship, and make the shore,
When the winds whistle, and the tempests roar?
No, Henry, no!

We have seen therefore that repetition may be periodical or occasional.

Periodical repetition we find, with repeated delight, in choral symphony; whether liturgical, as in the regular returns of the Lord's prayer or doxology; or lyric, as in the chorus or burden of a song, in whatever kind.

Some choruses only begin and end the song: as,
Ps. viii. *O Lord, our governor, how excellent is thy name in all the world!*

cxlv. 1. *I will magnify thee, O God my king; and I will praise thy name for ever and ever.*

2. *Every day will I give thanks unto thee, and praise thy name for ever and ever.*

21. *My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy name, for ever and ever.*

So *David's* lamentation over *Saul* and *Jonathan*, begins:

2 Sam. i. 19. *The beauty of Israel is slain upon thy high places: how are the mighty fallen!*
and ends:

27. *How are the mighty fallen, and the weapons of war perished!*

Some keep stated distances in the middle: as

Pf. lxxvii. *Let the people praise Thee, O God: let all the people praise Thee!*

cxvii. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!*

while others close or alternate every verse or stanza: as in Psalm cxxxvi. which has also the initial and final chorus.

1. *O give thanks unto the Lord, for he is gracious:*
For his mercy endureth for ever.

2. *O give thanks unto the God of all Gods:*
For his mercy endureth for ever.

3. *O thank the Lord of all Lords:*
For his mercy endureth for ever.

4. *Who &c.*
For &c.

26. *O give thanks unto the God of heaven:*
For his mercy endureth for ever.

27. *O give thanks unto the Lord of Lords:*
For his mercy endureth for ever.

The grand chorus succeeding the several members of the initial, was often intermitted to close the
final

final chorus, as we already saw in psalm cxlv. and may again observe in cxviii.

1. *O give thanks unto the Lord; for he is gracious:*
For his mercy endureth for ever.

2. *Let Israel now confess, that he is gracious:*
For his mercy endureth for ever.

3. *Let the house of Aaron now confess:*
That his mercy endureth for ever.

4. *Yea, let them now that fear the Lord, confess:*
That his mercy endureth for ever.

29. *O give thanks unto the Lord, for he is gracious:*
And his mercy endureth for ever.

In like taste with the 136th psalm is the Canticle:
O all ye works of the Lord! bless ye the Lord,
praise him, and magnify him for ever.

O ye angels of the Lord! bless &c.

O ye servants of the Lord! bless &c.

O ye spirits and souls of the righteous! bless &c.

O ye holy and humble men of heart! bless &c.

O Ananias, Azarias, and Misael! bless ye the
Lord, praise him, and magnify him for ever.

Without descending to the numberless kinds of periodic chorus common to profane with sacred, and to pastoral with lyric poetry, one species of poetic repetition may be named mixt, as being both occasional and periodic; to-wit, the occasional chorus of amebian pastoral: nor any where else could parallelism, so essential to all fine writing, so necessarily prevail. For in the alternate contests, natural between shepherds of every age and clime,
it

it has proved alike natural for the replier to emulate the challenger, not only in similarity of subject, but in the precise turn of the verse, and number of the lines. Of this might be offered instances infinite from the translations of the ancients, or from the imitations of the moderns, who have followed Nature in following them.

The recapitulation, if not repetition, which either swain alternately made of the various members of his simile, before he preferred his object to them all, is finely exemplified by Gay in his first pastoral:

Lobin Clout.

83. *Leek* to the WELCH, to DUTCHMEN *butter's*
dear;

Of IRISH swains *potatoe* is the chear;
Oats for their feasts the SCOTTISH shepherds grind:
Sweet *turnips* are the food of BLOUZELIND.
While she loves *turnips*, *butter* I'll despise;
Nor *leeks*, nor *oatmeal*, nor *potatoe* prize.

Cuddy.

In good *roast-beef* my landlord sticks his knife,
The *capon* fat delights his dainty wife;
Pudding our parson eats, the Squire loves *bare*;
But *white-pot* thick is my BUXOMA's fare.
While she loves *white-pot*, *capon* ne'er shall be,
Nor *bare*, nor *beef*, nor *pudding*, food for me.
and finely imitated by Milton in the mouth of Eve:
iv. 641. SWEET is the *breath of Morn*, her rising
sweet,

With charm of earliest birds; pleasant the *sun*,
When first on this *delightful land* he spreads

His

His orient beams, on *herb*, tree, *fruit*, and *flower*,
Glitt'ring with dew; fragrant the fertile earth
After soft show'rs! and sweet the coming on
 Of grateful *Evening mild*, the *silent Night*
With this her solemn bird, and this fair *Moon*,
 And these the gems of heaven, her starry train:
 But neither *breath of Morn*, when she ascends
With charm of earliest birds, nor rising *Sun*
On this delightful land; nor *herb*, *fruit*, *flower*
Glitt'ring with dew, nor fragrance *after showers*;
 Nor grateful *Evening mild*, nor *silent Night*
With this her solemn bird, nor walk by *Moon*,
 Or glitt'ring starlight without thee is SWEET.

Not to multiply examples of this figure in whatever kind, it may well be believed as various as the various parts of composition that can draw emphatic stress. While therefore any idea, thought, or their expression, any theme, plan, or principal object may demand repetition occasional or periodic, repetition without need must be as tedious as elsewhere we have seen it delightful.

§ 10. Of ELLIPSE.

Opposite to repetition is *ellipse*, a figure of still more extensive utility; being that which secures the conciseness indispensable to elegance, by precluding every useless repetition or expression to the ear and eye, where the recurring idea is sufficiently understood.

Prose requires ellipse in almost every sentence, Verse in almost every line; the latter being still apter to omit what the former would insert, than to
 insert

insert what the former would omit, as conciseness is more requisite than dilatation to Poetry.

The species of ellipse termed elision we saw under the head of the servile that figures it: that not letters only or syllables, but words, if not members, nay sometimes almost sentences, may and must be elided, we have had regular occasion to see through the whole course of syntax.

Ellipse is therefore of two kinds; that of common-sense, and that of concomitant expression. In the former class, as well as the latter, may be suppressed any part or parts of speech. A specifier may (we know) understand the specified; so an adjective a substantive: as, a *simple* [thing, herb, word, &c.], a *primitive* [word], a *substantive* [noun], a *capital* [part, city, letter], a *classic*, [author], a *roman* [person], &c. which may all become *substantives*, and exclude the ellipse in the plural: so, the *caspian* [sea], the *empyrean* [heaven], &c. which need no more plural than substantive.

And so may be several combined: the *nominative* [case of the] *singular* [number of the] *masculine* [gender]; the *first* [person of the] *singular* [number of the] *present* [tense of the] *indicative* [mood of the] *active* [voice].

Elliptic are in like manner the adverbial idioms, *of late*, *on high*, *in chief*, *in short*, *at large*, &c. for, *of late time*, *on high place*, *in short space*, &c.

As adjectives, so remember we other specifiers: a *folio* [-book], a *filberd* [-tree or nut], a *corporation*

tion [-town], *St. Andrew's* [town or church], *horse* [-men], &c.

Sometimes, on the other hand, the specified may suppress the specifier; and so a general term prove employed in particular acceptations: as, *a* [looking-] *glass*, *a* [spying-] *glass*, *a* [drinking-] *glass*, &c.

Port, infine, exemplifies either ellipse, understanding the specified *wine*, and commonly *red* the specifier.

By this figure reconciled we apparent incongruities, as in *many* [members of the] *people*; by this figure made we needful distinctions, as of *many lords* and *lords* [that are] *many*: of coincidences, not confusions, saw we this figure productive on one hand, while it avoided unnecessary repetitions on the other. But not wittingly to indulge what Propriety must avoid, let us open our ears to Common-sense, telling us, that

Whatever is equally understood without being expressed, need not be expressed at all.

that therefore, while particular words or phrases may be occasionally, and by concomitance supplied, the substantive verb being more generally essential than any other verb or part, being indeed the only essential to every sentence great or small, is more easily, and so oftener, understood than aught else, whether in stated or occasional phraseology. This have we particularly seen in the resolutions of apposition, and hear every hour in such phrases as, *No doubt. No wonder. Dangerous* [the] *desire! Happy* [he or they], *who—Ere long—if possible—if so—if not, &c. for, There is no doubt. It is no wonder. Dangerous*

rous is, or were, *the desire*: It is, or were, a *dangerous desire*. *Happy* is *he*—are *they*, *who—ere* it be *long*—if it be *possible*—if it is, or be, *so*—if it is *not*, or be *not*, *so*, &c. And such is the ellipse of interjection: for, when we say, *Yes. No. Enough. Well. Good! Right. Stuff! What? How!* &c. we mean, *Yes*: it is *so*—I own it—I will do it—&c. *No*: it is *not so*—I deny it—I will not do it—&c. *It or There is or I have* &c. *enough*. It is—You say—You do—&c. *well*. It is *good*. You say *right*. It is but *stuff*. *What* is it? *How* it is! &c.

So may Elegance suppress any other obvious verb or word: *Thus he* [said or did]. [This] *he said*. *So on* [he goes—he went—might one go—&c.] [Say or Do] *no more*. *Nor* [say—do—said he—did he—&c] *more, but—when—&c*. *I can* [do] *no more*, &c. the specifier, of whatever kind, hinting in all the specified. Thus,

Young, N. Th.

Possession *why more* tasteless than pursuit?

Live ever here, Lorenzo! *shocking-thought!*
as *Milton, P. L.*

v. 117. Evil into the mind of god or man

May come and go, *so unapprov'd*, and leave
No spot or blame behind.

viii. 122. ————— *What if* the sun

Be center to the world?

ii. 699. ————— *Back* to thy punishment,

False fugitive!

x. 249. ————— Thou, my shade,

Inseparable *must* with me *along*.

While

While these, and the like ellipses, are supplied by the context, and while Concomitance does indeed supply every ellipse by the sole guidance of Common-sense; while the two classes seem thus mutually coincident, they prove more precisely separable into that of *natural*, and that of *necessary* supplement; and the same attention which supplies natural ellipse, can still more easily supply the necessary so demonstrated by the concomitance. Nor can aught be more natural than for the qualifier and qualified, the governing and governed, nay the antecedent and relative, occasionally to understand each other; for apposite parts to drop their link of apposition, and conjoint parts their link of conjunction; for several parallel parts specifying or specified, governing or governed, affecting or affected by one respective part, to express but once what each understands severally, or even for a recurring connective to appear but once, if so often; for, in short, any part or parts, already understood, not to be again expressed. From which reasoning arises every ellipse we have seen or can see; nay, a new division of ellipse into *possible*, *proper*, and *indispensable*.

Possible ellipse omits, on some occasions, what Precision is apt to express.

Proper ellipse omits that which Propriety must understand; but which Preciseness may still express.

Indispensable ellipse omits that, which nothing but Tedioufness or Tautology can express.

The first kind permits (in our language) the antecedent to suppress the relative pronoun or pronominal: as, *the man* [whom or that] *I mean, the thing* [which or that] *you talk of*. But the ellipse of the governing relative is only to be indulged to familiarity or elevation (extremes ever meeting) for that relative vanishing leaves the antecedent apparently in its place to govern the verb, unless sufficiently attached to another verb or preposition: as, *it is he*, [who] *does it*; *that is the thing*, [which] *delights me*.

So *Young*, in his *Complaint* :

'Tis the survivor dies : my heart ! no more.

'Tis converse qualifies for solitude,
As exercise for salutary rest.

Lorenzo, let me turn my thoughts on thee,
And thine *on things* may profit—

But no danger attends the ellipse of the exhibitiv or conductive conjunction; in *I know* [that] *he does*, *I wish* [that] *he do*, &c.

Of the second, yet chief, ellipse every part of speech has afforded us frequent examples : *I love* [them] *and* [I] *honor them*, *I love one as* [I love] *the other*. *Greatly do I love* [them], *and* [greatly do I] *honor them*. *He is a great* [man] *and* [a] *good man*, *in one* [respect] *and* [in] *all respects* : *she* [is] *sensible*, [and] *affable*, [and] *generous*, &c.

While the emphatic or the solemn may make any or all of the suppletions, the natural and the easy will omit them. But no stile can supply those ellipses,

ellipses, which, though demonstrated in their place, are not often so much as suspected to exist between the parts of apposition: as in *Paul* [who is] *the apostle*, *Demosthenes and Cicero* [who are] *the orators*, &c. while any stile may supply that which is visibly dropt for conciseness, as in *the part* [that is] *omitted*, or *the parts* [that are] *expressed*.

Insipidity alone could make the whole supplement of *I speak not of him* and [I speak not of] *his son*; but [*I speak*] *of her* and [I speak of] *her son*; and Tautology alone (in our language at least) can admit the plural pronoun after its equivalent singulars, in *You and I* [we] *are agreed*, &c. not to mention *between you* and [between] *me*, or other impracticabilities.

Already therefore have we seen enough to be sensible, that the fullest expression must omit much, without losing aught of its meaning; but that the very familiar or the very laconic may omit much more than it expresses; that, in all stiles, and in all cases, words must be fewer than ideas; that that stile is the best, which couches the most meaning and best manner, in the fewest words; and that, whatever elucidation may be needful for the ignorant, one says but *a word to the wise*.

Those therefore who want no new division any more than new illustration of this universal bond of syntactic propriety, are still to know that there is one ellipse of Prose and another of Poetry; but that their silence, like their speech, however often different, must far more frequently agree. Nor are they more concordant in trusting to the suppletions

of Common-sense, than in expecting those like the following ascertained by Concomitance, whether before or after them. Thus,

The boy reads [well] and [the boy] writes well.

He can read [the] greek [language] as fluently as [he can read the] latin [language].

He translates into verse as well as [he translates] into prose.

He is a diligent [fellow, and he is a] pretty fellow.

He is a dutiful son and [he is a dutiful] pupil.

He admires wit much, [but he admires] wisdom more.

He loves all [men]; [he loves] some [men] more, [and he loves] some [men] less.

He honors [his superiors] and [he] obeys his superiors.

His inferiors he neither rejects nor [his inferiors he] despises.

His equals are those [persons whom] he excites and [his equals are those persons whom he] emulates.

Yet his brother and he [they] are rivals in the french [language] and [in the] english [language; they are rivals in] languages.

[They] both speak [incomparably], and [they both] write incomparably.

Their stile has a justness, [and their stile has] an elegance, and [their stile has] a harmony, which [justness, [and] which elegance, and which harmony [they]] produce conviction, [which justness, [and] which elegance, and which harmony [they] produce]

produce] *delight*, and [which justness, [and] which elegance, and which harmony [they] [produce] *rapture*.

But their ability and [their] learning [they] finish not their character: their virtue and [their] piety [they] crown it.

They vy with each other in discharging every duty to God; [they vy with each other in discharging every duty] to their neighbor, and [they vy with each other in discharging every duty] to themselves.

All this [character] is true, and more [than all this character is true].

Is it [all true]? Yes, [it is all true]: you know [that] it is [all true].

Where shall we find two such boys [as those brothers [are]], or where indeed [shall we find] one such [as either of the brothers [is]]?

Not every where [shall we find two such boys as those two brothers [are, nor every where shall we find one such boy, as either of them [is]].

How elegant then and easy the following ellipses:

1 Kings xviii. 18. *I have not troubled Israel: but thou and thy father's house.*

St. Mark iii. 33. *Who is my mother, or my brethren?*

St. Luke xxii. 35. *And he said unto them: When I sent you without purse and scrip and shoes, lacked ye any thing? And they said: Nothing.*

St. John xiii. 8, 9. *Peter saith unto him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou hast no part with me. Simon*

Peter saith unto him: Lord, not my feet only, but also my hands and my head.

Phil. iii. 4. *If any other man thinketh that he hath whereof he might trust in the flesh; I more.*

Acts x. 13. *And there came a voice to him: Rise, Peter, kill and eat.*

&c.

Our Translators sometimes supply, for rounder period, or ampler parallelism, the ellipse of the original: as

St. Luke xii. 23. *The life is more than meat, and the body is more than raiment.*

As all stiles in a singular definite concrete, or qualifier, understand *thing*, or elegantly couch the abstract, in *the good, the fair, the sublime, &c.* for *the good thing*, or *goodness, &c.* so do all stiles employ a plural definite qualifier to denominate *persons* understood: as *the good, the fair*, for *good persons, fair females, &c.*

So says *Pope* on one hand, *E. on C. 679.*

Whose own example strengthens all his laws,

And is himself *the great sublime* he draws.

and *Solomon* on the other,

Prov. xxviii. 1. *The wicked flee, when no man pursueth: but the righteous are bold as a lion.*

St. Matth. xxv. 46. *And these shall go away into everlasting punishment; but the righteous into life eternal.*

But to scripture is peculiar such general denomination in a singular concrete: as

Prov. xi. 8. *The righteous is delivered out of trouble, and the wicked cometh in his stead.*

r Pet.

I Pet. iv. 18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

To the numberless instances we have had in poetry of ellipse by concomitant expression, we may add, from *Milton*: P. I.

ix. 486. Foe not formidable, *exempt from wound;*

I not.

iv. 637. God is thy law, *thou mine*——

i. 731. —— *The work some praise,*

And some the architect.

254. The mind is its own place, and in itself

Can make a heaven of hell, a hell of heaven.

vi. 275. *Hence then, and evil go with thee along.*

viii. 247. But thy relation now—for I attend,

*Pleas'd with thy words no less than thou
with mine.*

v. 62. *Forbid who will*——

i. 346. 'Twixt upper, nether, and surrounding fires.

viii. 318. *Above or round about thee, or beneath.*

vi. 723. O Father, O *supreme of heavenly thrones!*

First, highest, holiest, best! thou always seek'st

To glorify thy son, I always thee.

so from *Young*, N. Th.

How differ human *wisdom* and *divine*?

Death but *entombs* the body, *life* the soul.

Ere *hope*, sensation *fails*.

Reason progressive, instinct *is* complete.

Who gives the tongue to sound, *the thought* to
soar,

The soul to be.

Poetry must enjoy this figure not only in common with Eloquence, but on account of her greater confinement to measure is indulged greater licence of suppression, as well as of repetition, than her sister. Verse may therefore drop a feeble word no less than a feeble syllable, where the sense remains by concomitance equally clear. Thus *Pope* drops

1. the definite article : *E. on M. ii. 267.*

See the blind beggar dance, the cripple sing,
The sot a heroe, *lunatic* a king.

2. the indefinite : *Dunc. ii. 235.*

Now *thousand* tongues are heard in one loud din :
The monkey-mimics rush discordant in.

3. the pronoun governing, or the repeated subject : *E. on M. i. 205.*

Who finds not Providence all-good, all-wise,
Alike in what *it* gives, and what *denies*.

4. The pronoun governed, or the repeated object :
iv. 29.

Take *Nature's* path, and mad *Opinions* leave :
All states can reach *it*, and all heads *conceive*.

5. the verb superseded by the auxiliary : *Eth. Ep. iii. 81.*

Is this too little? *would you* more than live?

6. the substantive verb, &c. by the specifying adverb, &c. : 301.

On *once* a flock-bed, but *repair'd* with straw ;
With tape-ti'd curtains, *never meant* to draw.

7. the repeated preposition : *Epitaph on Gay,*
Of manners, gentle ; of affections, mild ;
In wit, a man ; *simplicity*, a child :—

and

and *Essay on Criticism*, 92.

Hear how learn'd Greece her useful rules endites,
When *to* repress, and when *indulge* our flights.

8. the former balancer as well as the copulative,
i. 207.

Far as Creation's ample range extends,
The scale of *sensual*, *mental* pow'rs ascends.

like *Gay*, in his *Dione*:

Soon as my faithful tongue pronounc't thy name,
Sudden her glances shot resentful flame.

The poets can elegantly drop the article with the
thing, and leave the qualifier to stand for all: thus
Young, N. Th. —

If fit with *dim illustrious* to compare. —
as *Pope*, (sinking also the conductive) — *Eth. Ep.*
iv. 101.

So proud, so grand, of that stupendous air,
Soft and *agreeable* come never there. —

so *Milton* the participle past:

For who can *past* recall, or *done* undo?

vii. 606. — but to create

Is greater than *created* to destroy.

v. 316. — well may we afford

Our givers their own gifts, and large bestow
From *large bestow'd*.

Milton indeed, such a master of the concise, cannot but be a model of ellipse; which he not only indulges with other modern poets, but carries into all the boldness of the ancients: as in the suppression of the subject: xii. 610.

Whence *thou* return'st, and whither *went'st*, I
know.

- ii. 125. In what he counsels, and in what *excels*—
 2. of the object: xi. 553.
 Nor love *thy life*, nor *hate*; but what *thou liv'st*,
 Live well: how *long* or *short*, permit to heaven.
 3. of the subject and auxiliary as well as the ob-
 ject: viii. 280.
 Tell me how *I may know him*, how *adore*.
 4. of the auxiliary, and conjunction: iv. 675.
 —nor think, though man were none,
 That heaven *would* want spectators, God *want*
 praise.
 5. of the antecedent, subject or object:
 Man is not *whom* to warn——
 vii. 38. ——So fail not thou, *who* thee implores.
 v. 375. ——lead on then *where* thy bow'r o'er-
 shades——
 6. of a general verb: vii. 491.
 ——The rest are numberless,
 And thou their natures know'st, and gav'st them
 names,
 Needless to thee repeated——
 v. 519. To whom *the angel*: Son of heaven and earth,
 Attend.
 7. ——with the subject: iv. 1014.
 ——nor more; but fled——
 8. with the preposition: viii. 490.
 I overjoy'd could not *forbear aloud*:
 9. of a general noun also: x. 157.
 So having *said*, he *thus* to Eve in *few*.
 vi. 131. *Proud*, art thou met?
 ii. 107. ——battle dangerous
 To *less* than gods.

x. 720. O *miserable* of *happy* !

viii. 453. My *earthly* by his *heavenly* overpow'r'd

—sunk down—

10. a general connective, with elevated, as scriptural, transition : iv. 720.

Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth, and heaven
Which they beheld, the moon's resplendent globe
And starry pole : *Thou* also mad'st the night,
Maker Omnipotent, and thou the day.





PART IV.
OF
PROSODY
OR
VERSIFICATION.



CHAPTER I.

Of Accommodation.

§ 1. *Of literary expression, or, the powers of the letters.*

IF repetition of words, of members, nay of sentences, as well as of their order, produce so visible and various delight to the mind; we need neither much wonder nor wrangle, if even the return of sounds give sometimes just joy to the ear: and this joy may arise from the return of a sound in the beginning, middle, or end of words.

That the constituent parts of words may enable them to answer every variety of the idea's they picture, our system of sounds, vocal or articulating, we long since found fitted to every possible design of their employers. If Music have the power, by varying

ing mere sounds, to vary the passions, no wonder that the immediate vehicle of reason should be endowed with the faculty of conveying, by some degree of picture to the ear, each idea to the understanding. Nay, so finely is the general system of human sound adapted to the expression of human sense, that every particular dialect, especially ours, has numberless words of every class, which, when duly delivered, cannot but convey their respective ideas to universal comprehension. Though Common-sense however cannot hope also for one common language, it surely enjoys common sound; and whoever best avails himself of the expressive powers which his language affords him, will doubtless, all else alike, be the best understood, and the most admired.

The sounds therefore of all speech, like the ideas of all thought, are divided into quick and slow, strong and feeble, smooth and rough, and all their analogous modifications.

If all sounds are longer or shorter, as more or less dwelt on, a vocal sound *shut* or *stopt* must be shorter than when left *open*; though the shut vowel, by the very *stoppage* of colliding consonants, may take as long time as the open. So sounds may be strong or feeble, smooth or rough, &c. in their own nature, as well as by situation.

Bold and sonorous, awful and solemn, are the english *o* open, and *a* broad:

oo and *u* are *soothing and musical*, sometimes *gloomy and ruful modulations*:

i, *oi* and *ou* are *high, joyous, proud sounds*:

plain, graceful and grave, is *a* open:

Pieping

Pieping and *diminutive* is *e* open, and consequently *i* shut.

The other *shut* sounds are more or less *smart*, *pert* or *blunt*; *grand*, *slender*, or *gruff*, according to stress and articulation.

In the closed quick *e*, there is somewhat particularly *clever*, *pleasant*, *delicate* or *elevated*.

Nor are vowels alone fraught with expression: every articulation has its inherent power of modifying passion as well as vocality. While *liquefaction* and *aspiration* both *hint effort*, especially in the union of *Hugh* and *hugonot*; the organs of speech supply every variety of articulation. What depends on the tip of the tongue, like *l*, must be *liquidly lambent*; on its root, as *k*, be bluntly *cacophonous*; on the irritated throat, as *r*, *rough*, *harsh*, *horrid*, or *grating*; on the teeth, as *n*, *t* or *s*, *winning*, *twitting*, or *hissing*; on the lips, as *m*, *p*, &c. *skimming*, *popping*, *puffing*, *blowing*, &c. on the nose, as *ng* or *nk*, *ringing* or *chinking*, &c.

The direct emission is naturally sharper or smarter than the depressive; combinations must blend the characters of their components; and difficulty of articulation simple or compound must naturally paint difficulty in the modification of idea.

While human organs are thus capable of every articulation as well as of every vocality; the organs of other animals, though variously vocal in some of the birds, can generally boast but one vocal emission, and one articulation of that vocality.

The *trilling* or *brill* liquid *melts* the *warble* of several songsters, and concludes the *howl* or *yell* of various animals.

The

The *harsh guttural* makes an essential part of the roar, snarl, growl, grin, grunt, croak, &c. of others.

The *dental liquid* reigns in the *whinny* or *neigh* of *Gulliver's Houyhnhnms* :

The soft labial *m* or *b* articulates the *ma* or *ba* of the lamb ; and closes the *hum* of the bee, &c.

p forms the *piep* of the chicken and cry of the *pewet* :

b the *bow-wow* of the dog :

t the *twitter* of the swallow :

f the *hiss* of the goose or the serpent :

z the *buzz* of the bee, &c.

c the *quack* of the duck ; the name as well as cry of the *cock*, the *cuckow* and *cocatoo* or *cocatore*.

c likewise the *cluck* of the hen, as *j* the *jug* of the partridge ; &c.

Though each inferior animal has therefore its little peculiar common as itself, man, universal master of sound and combination, must by that very power lose the general language, and form as many dialects as nations. But that each nation has ever retained the power of painting many idea's by sounds so accommodated as to convey wholly or partially the idea's to whoever heard them, we might well suppose from the accommodating nature of their constituting parts ; did not every day's converse and reading evince it, more especially every poet's every page : yet has no page of any poet so happily taught at once and exemplified it as the following passage of the *Essay on Criticism*, 364, &c.

'Tis

'Tis not enough no harshness gives offence :
 The sound must seem an echo to the sense.
Soft is the strain where *Zephyr* gently blows,
 And the *smooth stream* in *smoother numbers flows* ;
 But when *loud surges lash the sounding shore*,
 The *hoarse, rough verse* should like the *torrent roar*.
 When Ajax strives some *rock's vast weight* to throw,
 The line too labors, and the *words move slow* :
 Not so, when swift *Camilla scours the plain*,
 Flies o'er th' *unbending corn*, and *skims along the main*.
 Hear how *Timotheus' vari'd lays* surprize,
 And bid alternate passions *fall and rise* !
 While, at each change, the son of *libyan Jove*
 Now *burns* with glory, and then *melts* with love :
 Now his *fierce eyes* with *sparkling fury glow*,
 Now *sighs steal out*, and *tears begin to flow* :
 Persians and Greeks like turns of nature sound,
 And the world's victor stood subdu'd by sound !
 The pow'r of Music all our hearts allow,
 And what *Timotheus was*, is [POPE or] DRYDEN
 now.

Here though the *smooth* and the *rough*, the *quick*
 and the *slow*, though various actions and various
 passions are incomparably echoed by the sounds, it
 may be as pleasing as proper to evince the expression
 both of vocal and articulating powers by demon-
 strative examples, separately in their order.

Strong and *feeble* idea's are finely contrasted in
 strong and feeble vowels: *Eth. Ep.*

- i. 153. *Tom* struts a *soldier*, *open*, *bold*, and *brave* ;
Will sneaks a *scriv'ner*, an *exceeding knave*.

iv. 105. To compass this, his building is a town ;
His pond an ocean, his parterre a down.

Who but must laugh, the master when he sees ?

A puny insect, shiv'ring at a breeze !

Nor are the vowels less expressive : *E.* on *M.*

iii. 31. Is it for thee the lark ascends and sings ?

Joy tunes his voice, joy elevates his wings,

Is it for thee the linnet pours his throat ?

Loves of his own, and raptures swell the note.

The bounding steed you pompously bestride,

Shares with his lord the pleasure and the pride.

iv. 369. Wide and more wide, th'o'erflowings of
the mind

Take ev'ry creature in, of ev'ry kind.

Earth smiles around, with boundless bounty blest,

And Heaven beholds its image in his breast.

The same vowel four times articulated in one line
by the same vocal liquid has a very speaking effect :

P. L. vii. 297.

————— So the wat'ry throng,

Wave rolling after wave, where way they found.

Nor is effort less happily painted, i. 619.

Thrice he essay'd, and thrice, in spite of scorn,

Tears, such as angels weep, burst forth : at last

Words interwove with sighs found out their way.

Hugeness and *heaviness* speak their struggle :

vii. 410. ————— part huge of bulk

Wallowing, unweildy, enormous in their gait,

Tempest the ocean : there Leviathan,

Hugest of living creatures, on the deep,

Stretcht like a promontory, sleeps or swims ;

And

And seems a moving land, and at his gills
Draws in, and at his trunk *spouts out* a sea.

470. ————— Scarce from his mold
Behemoth, biggest born of earth, upheav'd
His vastness—————

285. Immediately the mountains *huge* appear
Emergent, and their *broad bare backs* upheave
 Into the clouds : their tops *ascend* the sky.

ii. 675. The monster *moving* onward came as fast
 With *horrid strides* : Hell trembled as he *strode*.

i. 225. Then with expanded wings he steers his
 flight
Aloft, incumbent on the dusky air
 That felt unusual weight, till on dry land
 He lights.

The effort of ascent is, in spite of apology, exhibited by *Milton* : P. L.

vii. 551. ————— the Creator from his work
 Desisting, though unwearied, *up* return'd,
Up to the heaven of heavens his high abode.

So both of ascent and descent, by *Pope* in his *Odyssey* :

I turn'd my eyes, and as I turn'd survey'd
 A mournful vision, the *sisyphian* shade !
 With *many a weary sigh*, and *many a groan*,
Up the high hill he heaves a *huge* round stone :
 The *huge* round stone resulting with a bound
Thunders impetuous down, and smokes along the
 ground.

Copiousness bursts as sensibly from the direct labial aspirate repeated in *Thomson's* *Summer* :

Who would the blessings first and last recount,
 That in a *full effusion* from thee flow—

as from the depressive in *Pope's Dunciad*, iv. 81.

The gath'ring number, as it *moves* along,
Involves a *vast involuntary* throng.

But sound is doubtless the proper object of echo.
No wonder then if we so happily hear *Thomson's*
sharpening scythe, also in his *Summer* :

Echo no more returns the *sandy sound*
Of *sharpening scythe*.

Milton's far-off curfew : *Il Penseroso*, 73.

Oft on a plat of rising ground,
I hear the far-off Curfew sound,
Over some wide-water'd shore,
Swinging slow with *sullen roar*.

or *Pope's* tinkling rills : *Eloise to Abelard*, 157.

The *wand'ring streams* that shine between the
hills,

The grots that echo to the *tinkling rills*,
or *Milton's* whispering gales : *P. L.*

iv. 156. ————— now *gentle gales*,
Fanning their odorif'rous wings, *disperse*
Native perfumes, and *whisper whence they stole*
Those *balmy spoils*.

And certainly we feel as much, *Pope's*
(*Sappho to Phaon*.)

Ye *gentle gales* beneath my body blow,
And *softly lay* me on the waves below.
nay by analogy, (*Eloise to Abelard*, 63.)

Those *smiling eyes*, attemp'ring ev'ry ray,
Shone *sweetly lambent* with *celestial day*.
as, (*Rape of the Lock*, ii. 47.)

But now secure the painted *vessel glides*,
The sun-beams *trembling* on the *floating tides* ;
While

*While melting music steals upon the sky,
 And soften'd sounds along the waters dy:
 Smooth flow the waves, the zephyrs gently play:
 Belinda smil'd, and all the world was gay.*
 like Dryden's

*They plow the liquid seas, and leave the lessening
 land.*

or Thomson's

Trilling prolong the wildly-luscious note.

or as Milton's P. L.

i. 540. *Sonorous metal blowing martial sounds.*

v. 872. He said, and, as the sound of waters deep,
Hoarse murmur echo'd to his words applause.

ii. 951. At length a universal hubbub wild
*Of stunning sounds, and voices all-confus'd,
 Born through the hollow dark assaults his ear
 With loudest vehemence.*

vi. 202. —whereat Michael bid sound
*Th'archangel-trumpet; through the vast of heaven
 It sounded, and the faithful armies rung
 Hosanna to the High'st: nor stood at gaze
 The adverse legions, nor less hideous join'd
 The horrid shock: now storming fury rose,
 And clamor such as heard in Heaven till now
 Was never: arms on armor clashing bray'd
 Horrible discord; and the madding wheels
 Of brazen chariots rag'd; dire was the noise
 Of conflict: overhead the dismal hiss
 Of fiery darts in flaming volleys flew,
 And flying vaulted either host with fire.
 So under fiery cope together rush'd
 Both battles main, with ruinous assault*

And

And inextinguishable *rage*; all Heaven
Resounded, and had Earth been then, all Earth
 Had to her center shook.

Thus are finely contrasted the Gates of Hell and
 Heaven :

ii. 879. ————— On a sudden open fly
 With *impetuous* recoil, and *jarring* sound
 Th' infernal doors, and on their hinges *grate*
Harsh thunder——

vii. 205. Heaven open'd wide
 Her ever-during gates, *harmonious* sound !
 On *golden* hinges *moving*.

If expressives are separately so significant, much
 more may they become so in combination; and
 words that have separately little expression, may by
 combination acquire one. Thus *Pope* explodes the
 intergape of vowels by assembling them without in-
 tervening articulations: *E. on G.* 345.

Tho' oft the ear the open vowels tire.
 So a verb, sometimes big with expression as prin-
 cipal, or as auxiliary, is finely enfeebled into a
 very expletive, by entering into a line where it
 adds nothing but a syllable: as 346.

While feeble expletives their aid *do* join.
 The line following is expressive by the number
 of words rather than the intrinsic value of each:

And ten low words oft creep in one dull line.

By ten most expressive words incomparably com-
 bined, he paints *ten steep slopes*, and by the clash of
 stiff consonants the stiffness of the action. *Eth. Ep.*

iv. 131.

iv. 131. *And when up ten steep slopes you've dragg'd
your thighs,*

so by ten others the dilaceration of parting: *E. to A.*

And the last pang shall tear thee from his heart.

Nor is *difficulty* and *labor* more forcibly painted
in the admired repetition: *P. L.*

ii. 1021. So he *with difficulty and labor hard*
Mov'd on, with difficulty and labor he.

In one line the same poet expresses effort and
ease: iii. 87.

*Through all restraint broke loose, he wings his
way.*

Extension seems pictured in

ii. 708. ———— and like a comet burn'd,
That fires the length of *Ophiuchus huge*.

i. 209. So stretcht out *huge* in length the arch-fiend
lay.

Hov'ring and suspense are perhaps hinted in the
inverted stress:

i. 345. *Hov'ring* on wing, under the cope of hell,
'Twixt upper, nether, and surrounding fires.

iv. 172. Now to th'ascent of that steep savage hill
Satan had journey'd on *pensive* and slow.

ii. 880. With *impetuous* recoil, and jarring sound.

And who sees not the *proud steed rein'd* in the
following verse?

858. But like a *proud steed rein'd*, went haughty on.

The pauses are finely suited to the subject:

viii. 267. Myself I then *perus'd*, and limb by limb
Survey'd, and sometimes *went*, and sometimes *ran*,
With supple joints and lively vigor *led*.

ix. 892. From his *slack hand* the garland wreath'd
for Eve

Down dropt, and all the faded roses fled.
and the elliptic members to the hurry of the re-
lation :

iv. 874. He scarce had *ended*, when these two ap-
proacht,

And *brief related* whom they *brought*, where *found*,
How *busied*, in what form and posture *coucht*.

§ 2. Of alliteration.

Who then shall be at a loss whether to praise
or blame, and why, the following alliterations?

P. L. 244.

The paths and bow'rs doubt not but our joint
hands

Will keep from wilderneys with ease, as wide
As we need walk.

So Thomson's Nightingale, (*Spring*, 722.)

—still, at ev'ry dying fall,

Takes up again her lamentable strain

Of *winding woe*, till *wide* around the *woods*

Sigh to her song, and *with* her *wail* resound.

Pope's Eloise to Abelard: 241.

Alas! no more: methinks *we wand'ring* go

Through dreary *wastes*, and *weep* each other's
woe.

Young, N. Th.

—a moment we may wish,

When worlds want wealth to buy.

Thomson,

Thomson, Autumn, 30.

—while *broad* and *brown*, below,
Extensive *harvests* hang the heavy head.

Pope, Eth. Ep. i. 166.

Or *helps* th'ambitious *bill* the heavens to scale.

Young, N. Th.

While *heaven's* high *host* on *halleluiahs* live.
So the celebrated version of the 114th psalm:
The mountains *shake* like frightened *sheep*,
Like *lambs* the little *hillocks* leap.

Prior, Nut-brown Maid:

The queen of beauty stopt her bridled doves,
Approv'd the little labor of the Loves.

Pope: E on C. 612.

The *bookful* *blockhead*, ignorantly read,
With loads of learned *lumber* in his head.

Eth. Ep. iii. 247.

There, english bounty yet a while may stand,
And honor *linger*, ere it leave the land.

Ode for St. Cecilia's day:

Glitt'ring through the gloomy glades.

R. of L. iv. 100.

For this with *tort'ring* irons wreath'd around—

Milton, P. L.

ii. 628. Gorgons and *hydra's*, and *chimera's* dire.

iv. 732. But thou hast promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep.

vii. 613. ————— Who seeks

To lessen Thee, against his purpose serves
To manifest the more thy might.

Young,

Young, N. Th.

— Few bring back at eve

Immaculate the manners of the morn.

Thomson, Autumn, 907.

Bright over Europe bursts the boreal morn.

Young, N. Th.

Some steer aright: but the *black blast blows hard.*

No *fairy-field of fiction*, all on *flower.*

&c.

They will not therefore henceforth grow sick at the very name of *Alliteration*, who see it thus indispensable to faithful expression; and which consequently every good author of every time and tongue must have more or less employed, whether by undoubted design to enforce the idea, as we have already seen and heard; or by the necessity of repeating letters, where words, or almost words, are repeated: or, infine, through the harmony arising from parallelism of sound as well as of sense, and the ease with which the same organs respectively repeat the same operations.

Where words are repeated in whole or in part, letters must doubtless be so; as in the many instances duly given, or as again *P. L.*

iii. 102. Freely they *stood*, who *stood*; and *fell*,
who *fell*.

346. Loud as from *numbers* without *number*—

v. 748. *Regions* they past, and mighty *regencies*.

583. —————th' *empyreal* host

Of angels by *imperial* summons call'd.

viii. 578. Who *sees* when thou art *seen* least wise—

i. 642. Which *tempted* our attempt——

v. 869. *Beseeching* or *besieging*——

where however the analogy or opposition of idea could alone authorise a chime very sparingly to be imitated.

Alliteration may therefore be successive, periodical, or occasional; single, double, or manifold; initial, medial, or final; of one or any number of letters up to a complete word; but the more sounds it consists of, the more delicately must it be dealt in.

That Nature will often alliterate initially once, whether in succession or with little interval, cannot be doubted; but she can seldom be supposed to alliterate above once, or to make two alliterations in one line, without a view either to accommodation or harmony.

By harmonious Nature are so many of her adages and proverbs in all languages parallelised, repetitioned, or alliterated: as,

Win the horse, or *lose* the saddle.

All grasp, *all* lose; or, Grasp *all*, lose *all*.

Peny wise, *pound* foolish.

Love me *little*, and love me *long*.

Out of fight, *out of* mind.

Many *men*, many *minds*.

By the same harmonious Nature, or by the happiest Art, which is indeed all one, said our Translators:

2 Cor. vii. 5. *Without* were fightings, *within* were fears.

But he was a good judge who assured us, *E. on C.*

362. True ease in writing comes from Art, not
Chance;

As those move easiest, who have learnt to dance.
True Art being therefore but Nature perfected, to
either may we indifferently ascribe

D. ii. 54. The race by *vigor*, not by *vaunts* is won.

R. L. iii. 92. *Just* in the jaws of ruin and codille.

E. E. ii. 163. *Virtue* she finds too painful an en-
deavor,

Content to *dwell* in *decencies* for ever.

iii. 151. All this is madness, cries a *sober sage* :

But who, my friend, has *reason* in his *rage* ?

E. to A. 159. The dying gales that *pant* upon the
trees,

The lakes that *quiver* to the *curling* breeze.

As we say *from top to toe*, *from head to heel* ; so

P. L. xii. 387. ————— the local wounds

Of *head* or *heel*.

and *Allegro* 51. And to the stack or the barn-door

Stoutly struts his dames before.

Art and Nature conspire in every line of the fol-
lowing stanza of *the Storm* :

The distant surge all foaming white,

Foretels the *furious* blast :

Dreadful, though *distant*, is the fight :

Confed'rate *winds* and *waves* unite,

And *menace* ev'ry *mast*.

much more in the concluding lines of the succee-
ding :

Winds, *whistling* through the shrouds, proclaim

A fatal harvest on the deck ;

Quick in pursuit, as active flame,
Too soon the *rolling ruin* came,
And *ratifi'd* the wreck.

Nor is natural design less visible in *Dryden's Cymon* and *Iphigenia* :

Toft and *retoft aloft*, and then *alow*,
No port they seek, nor certain course they know, }
But ev'ry moment wait the coming blow.

or in his *Ceyx* and *Alcyone* :

At once from east to west, from pole to pole,
The *forky lightnings flash*, the *roaring thunders*
roll.

Now *waves* on *waves* ascending, *scale the skies*,
And in the *fires* above the *water fries* : &c.

Nothing indeed is more common, than that parallelism of alliteration, which gives repetition and variety like harmony and relief. Double therefore or parallel alliteration may, like simple, be either successive or alternate: successive as we have seen, and as *E. E.* iii. 63.

Whom with a wig so wild, and mien so maz'd,
Pity mistakes for some poor tradesman craz'd.
so *P. L.* viii. 46. — *They at her coming sprung,*
And, toucht by her fair tendance, gladlier grew.
ix. 179. *So saying, through each thicket, dank or dry,*
Like a black mist low-creeping, he held on, &c.
as *Thomson*, in his *Summer* :

————— a fresher breeze
Begins to *wave the wood*, and *stir the stream*.
so *Johnson* in his *Vanity of human wishes* :

Where'er

Where'er he turns, he meets a stranger's eye:
His *suppliants* scorn him, and his *followers* fly.
alternate or correlative: as, *Dunc.* iii. 283.

Though long my party built on me their hopes,
For *writing pamphlets*, and for *roasting popes*.
so *N. Th.*

Reason, a baffled counsellor, but adds
The *blush* of *weakness* to the *bane* of *woe*.
or by inversion, as *P. L.* ii. 624.

Where all *life* dies, *death* lives——

Natural as is alliteration in the beginning of words or syllables, no less is it so in the end; where also the chime may consist of one or more sounds, a consonant or consonants, or a feeble vowel with or without them.

Numberless are everywhere such instances, particularly multiplied by the universal formative *s*, which, direct or depressive, must not be unpleasing to a british ear. Thus *Eth. Ep.* iii. 211.

Next goes his wool—to clothe our valiant bands:

Last, for his country's love, he sells his lands.

To town he comes, completes the nation's hope;

And heads the bold train-bands, and burns a pope.

And shall not Britain now reward his toils?

Britain, that pays her patriots with her spoils!

In vain at court the bankrupt pleads his cause:

His thankless country leaves him to her laws.

But more striking becomes terminative as well as initial alliteration by parallelism; that is, *beginning* or *ending* parallel words: as *Dunc.* iii. 161.

Some free from *rime* or *reason*, *rule* or *check*,

Break *Priscian's* head, and *Pegasus's* neck.

ii. 375. *Sleep's* all subduing *charms* who *dares* defy,
And *boasts* *Ulysses'* ear with *Argus'* eye.

iv. 637. As *Argus'* eyes, by *Hermes'* wand oppress'd,
Clos'd, one by one, to everlasting rest.

E. on *M.* i. 65.

Then shall man's pride and dulness comprehend
His *actions'*, *passions'*, *being's* use and end.

It has a fine effect in a series of superlatives: as
P. L. vi. 724.

First, *highest*, *holiest*, *best*. Thou always *seek'st*
To glorify thy Son: I always Thee.

where the poet shew'd his love for this termination,
by taking into the line a verb also that required it.
So in the elegant correlation:

viii. 549. ————— what she wills to do or say
Seems *wisest*, *virtuousest*, *discretest*, *best*.

and so the ending of successive participles: as

Unrespited, *unpitied*, *unrepriev'd*.

This alliteration, like the other, may take place
at intervals: as *Prior*, *Nut-brown Maid*——

Wilt thou, though *wounded*, yet *undaunted*, stay?
so *P. L.* ix. 896.

O *fairest* of creation! *last* and *best*

Of all God's works!

and is sensibly richer when the syllable begins like-
wise with the same letter: thus *Pope*, *R.* of *L.* v. 19.

O! if to *dance* all night, and *dress* all day,

Charm'd the small pox, and *chas'd* old-age away.

Messiah, 17.

All crimes shall cease, and ancient fraud shall fail;
Returning Justice *lift aloft* her scale.

as *Dryden* before him, in *the Flower and the Leaf*:

Propt by the spring, it *lifts aloft* its head.

where he also said,

The *life* is in the *leaf*——

as in *Ceyx* and *Alcyone*:

I would have *strain'd* him with a *strict* embrace,

But through my arms he *slipt*, and *vanisht* from
the place.

so *Milton*, whose ears were open to every grace:

P. L. iv. 888. *Lives* there who *loves* his pain?——

as in his *Allegro*,

29. Such as hang on *Hebe's* cheek,

And *love to live* in *dimple* sleek.

so again, *P. L.*

i. 54. ———— for now the thought

Both of *lost* happiness, and *lasting* pain

Torments him.

ii. 759. ———— back they recoil'd, affraid

At first, and call'd me *Sin*, and for a *sign*

Portentous held me.

viii. 502. Her virtue and the conscience of her

worth,

That *would* be *woo'd*, and not unsought be *won*.

i. 445. Beguil'd by fair idolatresses *fell*

To idols *foul*.

as *Dryden* (*Theodore and Honoria*)

Air blacken'd, roll'd the thunder, *groan'd* the
ground.

so *Pope* (*Essay on Man*, iii. 250.)

When rockt the mountains, and when *groan'd*
the ground.

and *Young* (*N. Th.*)

O Time than gold more sacred, more a load
Than lead to fools!

as in the adjuration:

By these bright orators that *prove* and *praise*
And *press* thee to revere the Deity!

but richer still when a whole feeble termination
chimes; as in the superlatives we saw, and as
Dunc. ii. 46. But *senseless, lifeless*; idol void and
vain!

Final alliteration proves also more striking when
the preceding syllable alliterates; much more if it
almost, or altogether coincides: as *N. Th.*

Man is to man the *forest, surest* ill.

P. L. i. 528. ———high words that bore

Semblance of worth, not *substance*——

iii. 6. Bright *effluence* of bright *essence* increate!

So in the correlative alternations:

ix. 406. Thou never from that hour in paradise

Found'st either *sweet* repast, or *sound* repose.

Eth. Ep. i. 31. Yet more: the diff'rence is as great
between

The *optics* seeing, and the *objects* seen.

Nor can we call the correlative rime unpleasing:

E. on *M.* iv. 3.

That something still which prompts th'eternal
sigh,

For which we *bear* to live, or *dare* to dy.

§ 3. OF RIME.

If Nature thus not only admits, but demands,
the returns indispensable to melodious composition;

if

if therefore such harmony arise from the well-adjusted return even of articulations, *commencing, closing*, or both; of a strong vowel with or without an initial mover, or of a feeble with or without a closer; if prose, as well as poetry, ask her regular returns, and the *matter* in both owe so much to the *manner*; may it not sometimes be as pedantic to *avoid* as to *affect* a figure where Art and Nature so happily coincide in every language? If prose and verse agree not only in initial and medial, but often in feeble final coincidence; may not, nay must not, verse proceed a step farther, and, through the still closer parallelism of its stated measure, or the necessary sameness of Music's concluding counterparts, require, at certain periods, a strong final coincidence, and assert a superior melody, nay perhaps a superior expression, from what is now called *rime*?

Nor need it be deemed any proof of acquaintance either with Nature or elegant Art, to pronounce that rime is not founded in nature; or that there is or ever was any language insensible to its charms initial, medial, or final, or perhaps of all three kinds. While none who attend but a little, can deny the two former; and none who attend a little farther, can question the last; it must be owned, that as some tongues have more need, so are they more susceptible, of this concluding advantage.

The greek and latin, by their regularity of termination, were less capable of rime, because the chime of same case and same case, same person and same person, &c. though sometimes tolerated, nay chosen, could not fail in frequency to cloy. They

therefore so contrived each species of verse, that the lines should rime in quantity where they could not in kind; and that Nature's love of order at once, and variety, should be satisfied with the same *feet* (or combination of syllables) returning in every line, which feet some kinds fixed through the whole, and all in the end; yet with the appearance of constant variety, where the still-returning measure seldom ventured, at least in the close, to repeat the sound that closed the verse preceding.

Other tongues, on the contrary, less terminational, whose nouns and verbs, like ours, either asserted their liberty of refusing termination, or owed their existence to dropping it; but who amply supplied this seeming defect by prepositive and auxiliary particles; could not but so encrease their variety of endings with that of their words, as easily to furnish one uncloying end to a couplet, or double measure; solemnly to ascertain measure parallelised; and, by diligently varying the close of each distich, to show that Nature, regularly attentive, ceased not to be Nature still.

Some few tongues, and particularly ours, which, by not being terminational, may well be named expressive, can indeed soar into heroics, like the ancient, without periodic rime, in verse very justly called *blank*, as balking Nature's honest expectation of return; and to avoid the imputation of mere measured prose, straining its terms and its turns as far out of Nature, as rime is vulgarly fancied to do so. A very few british poets, beside *Milton*, have however so joined the simple to the sublime in english

english blank verse, (calling all verse, as anciently, *rime*) as to leave little, if any, regret of parallel termination; and blank, by raising prose to measure without the badge of verse, appears the proper dress of Tragedy; who therefore most uses what she doubtless invented, that she might at once soar into measure, and hide, in some degree, her elevation.

The english language possessing such powers of inversion, as well as so vast an abundance of terms; enjoying in all a freedom as much beyond other languages, as those who use it enjoy beyond other nations; imitates thus with peculiar pride the ancient terminational tongues, and powerfully asserts a privilege denied her sister-dialects; while she at least equally with them enjoys periodical rime, natural perhaps now to every tongue alive. Nay the same still-melodious Nature, whom we saw so fond to parallelise, alliterate, and repeat upon occasion, goes even so far as frequently, for memory's sake, to terminate her adages in rime: as, *Store* is no *fore*. *Fast bind, fast find*. These however, and the like, must be deemed distichs; the former by ellipse, as if

Ample <i>store</i>	like,	Fast <i>bind</i> ,
Is no <i>fore</i>		Fast <i>find</i> .

for prose, which admits every seemingly artless return, leaves rime the peculiar of verse; where Nature, far from being ashamed of this apparent art, has made it, if not the sole, the most palpable discrimination between the two kinds of writing. Poetry may appear in prose; rime cannot exist but in verse, of which it is the termination.

Rime would violate Nature in the one, and does but attune her in the other; nay, to ascertain Rime the child of Nature as well as of Art, no term, phrase, or order is to be indulged to rime, where a better could be found without it.

Rime therefore alike natural and easy to our verification, essential to every species but the heroic, to which however natural, it is not indispensable, consists in the termination of two parallel or correlated lines with one strong vowel, whether open, or closed by the same consonant or consonants; but neither articulated with the same consonant, nor preceded by the same vowel.

Final rime then must be the last strong sound, not the whole last syllable: for so much sameness would preclude that variety which must preserve Nature in rime. Nor can we fancy then that *Swift* or *Pope*, even in the comic, indulged the vulgar coincidence of *w* aspirate with *w* simple, of *whig* with *wig*, &c. more than of *sphere* with *spear*, &c. when the former said:

Triumphant tories, and desponding *whigs*.

Forget their feuds, and join to save their *wigs*.

and the latter:

A joke on Jekyl, or some odd old *whig*,

Who never chang'd his principles or *wig*.

But the last strong vowel must be absolutely one in both members of the couplet, and whatever (if aught) else follows that final vowel: a rule indispensable as it is easy; nor can any one who is master of his subject and his language, especially
a lan-

a language so copious as ours, ever be at a loss for harmonious propriety in verse more than in prose, or in rime more than in blank: and as on one hand we are never to sacrifice sense to sound, so on the other, we need never sacrifice sound to sense, which must impair, then cannot improve it.

To exemplify rime were needless as endless: examples have been as ample, as the doctrine is clear. To hint that *gain* and *bane*, *great* and *state*, *heart* and *smart*, *got* and *what*, *say* and *obey*, &c. are perfect rimes, were as idle, as it were unfair to omit that a different feeble vowel following a same strong one, and finishing the line, violates not the rime which was previously just; all feeble vowels after the riming part being necessarily as naturally coincident. Thus *prunella* and *fellow*, *poet* and *know it*, &c. as *Pope's* (E. on M. iv. 201.)

You'll find, if once the monarch acts the monk,
Or, cobbler-like, the parson will be drunk;
Worth makes the man, and want of it the
fellow,

The rest is all but leather and *prunella*.
(*Eth. Ep. ii. 289.*)

The gen'rous god, who wit and gold refines,
And ripens spirits, as he ripens mines,
Kept dross for dutchesses, the world shall *know it*;
To you gave sense, good-humor, and a *poet*.
so *Swift's*

We know the subject of their *quarrels*:
The man has learning, sense and *morals*.
and

Let

Let censuring critics then think what they *list*
on't,

Who would not write verses with such an *as-*
sistant?

Nay the very comic or burlesk never sticks to rime
on the antepenult, in which case the penult being
feeble coincides, and the last syllable, having very
little strength, though it chimes in its consonant or
consonants, need not be very nice in its vowel.
Reproachless is therefore *Swift's*

So I hope that henceforward you ne'er will ask
can I maul

This teizing, conceited, rude, insolent *animal*.
as his

For omitting the first (where I make a *comparison*
With a sort of allusion to *Putland* or *Harrison*.)

The feeble ending may therefore as well consist
of a word or words, as of a syllable or syllables.

Perfect then is the example of *Gay* in his Fable
of *the Elephant and the Bookseller*:

Learn'd Sir, if you'd employ your pen

Against the senseless sons of men,

Or write the history of *Siam*,

No man is better pay than *I am*.

Or, since you're learn'd in Greek, let's *see*

Something against the *Trinity*.

in which last couplet we observe that the *i* or *y*,
when, as here, but secondarily strong, chimes
fairly by its emphatic situation with *e* strong and
open.

But this emphatic situation of the rime might
have gone farther, and authorise the *y's* opening
into

into primary strength, and so assuming the diphthong of *ty*. Thus the poet might have said, had he pleased,

Or, since you're learn'd in Greek, let's try

Something against the *Trinity*.

But this would have been less natural, and therefore less fit for the familiar situation: for in a more exalted, the vowel opens with propriety into the solemn diphthong: as *E*. on *M*. i. 67.

Why doing, suff'ring, checkt, impell'd; and
why

This hour a slave, the next a *deity*.
and so 29.

But of this frame the bearings, and the *ties*,

The strong connexions, nice *dependencies*,

&c.

Though a secondarily may thus rise into a primarily strong in the supported stile, we are there very sparingly to use one supernumerary syllable, never two: freedoms which belong only to the familiar. To avoid therefore the imputation of prosaic, the blank heroic admits no frequent supernumerary; while Tragedy, as studiously affecting the ease of prose, uses this indulgence without scruple: thus *Addison's* (Cato i. 4.)

'Tis not a set of features, or *complexion*,

The tincture of a skin, that I admire.

Beauty soon grows familiar to the *lover*,

Fades in his eye, and palls upon the sense.

The virtuous *Marcia* tow'rs above her sex:

True, she is fair; oh, how divinely fair!

But still the lovely maid improves her charms,

With

With inward greatness, unaffected *wisdom*,
And sanctity of manners.

Nay *Milton* excludes it not in familiar colloquy:
as *P. L.* x. 923.

While yet we live, scarce one short hour per-
haps,

Between us two let there be peace, both *joining*,
As join'd in injuries, one enmity
Against a foe by doom express *assign'd us*,
&c.

If then, to constitute a final rime, the self-same strong vowel, and self-same concluding consonant or consonants (where any do conclude it) must return, however either be painted; it is plain that different vowels open or shut, or different directions even of one concluding articulation, so constituting different consonants as direct and depressive, cannot possibly constitute rime: as both vowels open in *way* and *sea*, *line* and *join*; shut in *warm* and *charm*, *merit* and *spirit*, *heaven* and *given*, &c. open and shut, as in *receive* and *give*, which differ indeed only in quantity; but, where they differ much more, in *even* and *heaven*, *feast* and *breast*, *light* and *wit*, *abode* and *god*, *ador'd* and *lord*, *rove* and *move* and *love*, &c. so the articulation direct and depressive in *space* and *raise*, *increase* and *appease*, &c. where evidently is no rime, because the same vowel, or the same consonant, and therefore the same sound, does not return.

CHAPTER II.

Of the MEASURES or FEET common to prose and verse.

RIME thus ascertained, it becomes natural to enquire what number of verses may employ it, and in what order they may be arranged. That not only two counterparts chime to each other, we shall quickly come to perceive: meantime it seems proper to investigate the manner in which verses are constructed, and to scan the measure of which they respectively consist, before we seek their powers of combination, and the stanzaes they chiefly compose.

Vocal emphasis being in all nature alternate, as labor must be alternated by rest, sounds differently combined according to quantity, that is, according to length or shortness, the necessary effects of force or feebleness, have in all languages constituted what grammarians denominate *feet*; as the measures both of prose and of verse, though vulgarly confined to the latter, more palpably the object of measure; or rather, because perhaps more applied by Nature to the one, and more visibly by Art to the other.

Alike to either however are applicable the four dissyllabical measures; or the only four possible combinations of two syllables:

Iamb, a short and a long, or a weak and a strong,
 " - : as, *iamb*, *defer*.

Trochee,

Trochee, a long and a short, or a strong and a weak, - ∪ : as, *trochee*, *differ*.

Spondee, two long, - - :

Pyrrich, two short, ∪ ∪.

neither of which latter can be exemplified by a dissyllable ; every word of two syllables being long and short, or short and long : for the stress must ly on one or the other. But in combination of words both may be exemplified ; because the latter of an *iamb*, and the former of a *trochee*, cannot but make a spondee ; and on the contrary, the latter of a *trochee*, and the former of an *iamb*, must as surely make a pyrrich : thus in *allies succor*, *lies suc* form a spondee, and in *succor allies*, *cor al* form a pyrrich. Spondees we find also in occasional compounds, which endeavor to unite the strength or length of both sides : as *blank-verse*, the two first of *heart-thrilling* ; or in such equal combinations, as *one, two* ; *men, boys* ; &c.

Pyrrichs, at least possible find we likewise in the two first of *the demand*, *reprehend* ; *cavalcade* ; or the two last of *dignity*, *interest*, *benefit*, &c. unless when occasion strengthens, even beyond secondary power, the first of the former and the last of the latter, so turning the pyrrichs into trochees on one hand, or into iambs on the other. For, though syllabic emphasis move by alternation, one enforced syllable renders the alternate on either hand but secondarily strong ; and so, if not absolutely weak, perhaps as short a syllable. Hence have arisen *trissyllable* feet, where two successive weak syllables prove equal in time to one strong. These can indeed

deed only be two : a strong and two weak, or two weak and a strong ; in other words, a long and two short, or two short and a long, known by the greek names of *dactyl* and *anapest*, already instanced in dignity and cavalcade.

Some grammarians would fain swell the number of trissyllable feet with the tremendous names of

Bacchius, a short and two long - - - : as, *a gold-watch*.

Antibacchius, two long and a short, - - - : as, *gold-watches*

Amphimacer, a long, a short, and a long, - - - : as, *I require*.

Amphibrachys, a short, a long, and a short, - - - : as, *attendance*.

Molossus or *moloss*, three long, - - - : as, *one, two, three*.

Tribrachys or *tribrach*, three short, - - - : as in honor *the sedate*.

while others have as idly doubled names to double feet ; as a *choriamb* for a *choree* (or *trochee*) and an *iamb*, &c. obvious as it is that all the six last trissyllables are redundant measures of a foot and a half, or a foot and a quarter ; though one be but equal in time to a spondee or dactyl, and another to an iamb, or a trochee, those the most complete, and these the most commodious english measures.

By the four dissyllables or their equivalents therefore may, nay must, every period of prose, as well as every line of verse, be scanned ; and if in verse we shall see a supernumerary syllable sometimes indulged, much more may we allow a single or odd syllable,

syllable, whether strong or weak, to commence perhaps or conclude a sentence or member in prose, which in contradistinction to verse, and of more various measure, has too often too justly been denominated *loose* or arbitrary speech.

But without forging fetters unknown to fine writing, of which on the contrary the great design here is to exhibit the powers, and assert the freedom; it may prove neither useless nor unpleasing before we proceed to scan versification, to show our measures alike applicable to prose-composition; to trace thence the harmony of passages that have pleased us we could not tell why, and so to give a like happy cadence (or turn) to our own future periods.

It has been often observed that length and shortness in english, as perhaps in all human language, depend almost entirely on the stress, which the various combinations of vowels or of consonants may sometimes contribute to draw. An open vowel therefore, if feeble, is but equal in time to a shut one; and a shut vowel, if strengthened or stiffened by clustering articulations, is equal in time to a vowel open and strong. For, though an open strong vowel have more vocal quantity than a shut strong vowel, the strong shut syllable may require as much time in the utterance as the strong open syllable, if retarded by succeeding articulation; and this clash of consonants occasions what grammarians call *length by position*. Thus *arms* and *holly* are equal in time to *aims* and *holy*, those having as much more articulation as these have more vocality.

Such

Such indeed is the conformation of all language, particularly ours, that the four dissyllable, and the two chief trissyllable feet, must, by their constant but various combination, modulate the various harmony of all human sound. No wonder then if prose admit the measures of verse, or if one differ only from the other in variety of combination; if parallelism of matter produce parallel measure in both, or even if in both one long member be balanced into cognate sounds.

Among the numberless beauties of the english Bible, which shows everywhere, but in the last version of the psalms, quite deaf to the melody of the former, that the ingenious as venerable Translators had an ear equal to their other talents; we find that the harmonious balance or parallelism of sound, especially in solemn or concluding periods, is not the least remarkable.

In the parting of *Balaam* and *Balak*,

Num. xxiv. 25. *And Balaam rose up, and went, and returned to his place; and Balak also went his way.* where we hear the progress of *Balaam's*, and a hint of *Balak's* return, the measure seems to constitute great part of the expression; for the feet move thus:

and Bā l'ām rōse ūp and wēt, and rē-
tūr nēd tō hīs plāce; and Bā lāk al sō
wēt hīs wāy.

the former member consisting of six, and the latter of four feet; two iambs, two anapests, two iambs making one; and four iambs forming the other. It may doubtless be scanned otherwise, if in both
we

we split an iamb into one feeble initial, and one strong final syllable : thus,

and Bāl'ām rōse ūp and wēnt, and
rē tūrnēd tō hīs plāce; and Bālāk āl-
sā wēnt hīs wāy.

Short syllable, trochee, two dactyls, two trochees, long syllable; short syllable, three trochees, long syllable.

Alternation prevailing so constantly in our measures, iamb and trochee must be our principal feet; and as alternation of emphasis may be once suspended, dactyl, or its opposite anapest, proves intermingled with them. For spondee or pyrrich we can have but little occasion; two equal syllables rarely coming together, unless when they belong to different feet, or when the double strength of a preceding syllable occasions or allows double feebleness, as in the case of the dactyl, to follow; and, as effort causes remission, not remission effort, if trochee is not a more natural measure than iamb, the anapest is undoubtedly less natural than the dactyl.

Length by position then takes little place in our language, which rather weighing than measuring, considers a weak syllable still as a short one, whether the vowel be open, or shut with whatever collision; else so many of our words ending as well as beginning with consonants, our measures would be monotonously spondaic, instead of iambic, trochaic, or dactylic.

Succeeding four iambs, however, a spondee concludes with dignity, *Acts xxiv. 27.*

But

But after two years, Porcius Festus came into Felix' room; and Felix willing to show the jews a pleasure, left Paul bound.

A molofs indeed after three trochees may by another scale be found to close the period: for, though the trissyllable feet, except dactyl, or anapest, can find little place in poetic numbers, they may sometimes, if sparingly, be indulged as measures of prose; yet, where they least prevail, even prose will be most perfect; and in every kind of writing will it be found, that where the feet are most parallel, the period has most dignity. Hence arises our satisfaction from such as these terminations:

Jer. lii. 19. — *that which was of gold, in gold; and that which was of silver, in silver; took the captain of the guard away.*

Heb. viii. 13. *Now that which decayeth and waxeth old, is ready to vanish away.*

xi. 40. — *God having provided some better thing for us, that they without us should not be made perfect.*

St. John i. 51. *Verily, verily, I say unto you; Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man.*

St. Luke i. 38. *And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.*

St. John ii. 11. *This beginning of miracles did Jesus in Cana of Galilee; and manifested forth his glory: and his disciples believed on him.*

Nor can any thing be more finely balanced than the following periods.

St.

St. Matth. iii. 17. *And lo! a voice from heaven, saying: This is my beloved son, in whom I am well pleased.*

Acts xviii. 28. *For he mightily convinced the jews, and that publicly; showing by the scriptures, that Jesus was [the] Christ.*

Phil. ii. 10. *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

11. *And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.*

So Gen. vii. 24. *And the waters prevailed upon the earth, a hundred and fifty days.*

Is. v. 6. *I will also command the clouds, that they rain no rain upon it.*

Pf. cxix. 92. *If my delight had not been in thy law, I should have perished in my trouble.*

cxlv. 1. *I will magnify thee, O God my King; and I will praise thy name for ever and ever.*

and so Eccus. xxxiv. 25. *He that washeth himself, after the touching of a dead body; if he touch it again, what availeth his washing?*

26. *So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?*

Though every reader that has ears must be struck with delight or disgust at the opening of every melodious or earless author; nowhere is the closing balance more elegantly or more easily couched than in the latter member of the petition following:

That it may please Thee to be his defender and keeper, giving him the victory over all his enemies:

an observation as applicable to the general suffrage :

Wē besēech Thēe tō hēar ūs, gōod Lōrd.

which is either anapestic or dactylian.

These specimens suffice to show the method, as well as possibility of measuring prose ; and the feet by which Melody moves, often when least conscious that she uses any feet at all. Such is however a test of the ear both of writer and reader ; and so important is it for both to cultivate that harmony of cadence, which far from violating Nature, or enchainning Emphasis, but displays Religion *in the beauty of holiness*, and sets forth Reason in all her charms.

CHAPTER III.

Of POETIC measure, or VERSIFICATION proper.

WHATEVER advances mere Nature may make in prosaic melody, she blushes not to own, nay to ask the aid of Art in poetic modulations. With the same feet must she move in prose and in verse ; but the measures are only regular in the one, whereas they are fixed in the other. In both kinds of writing the three principal feet must be *iamb*, *trochee*, and *dactyl* ; and so the three principal kinds of verse must be, as those feet respectively prevail, *iambic*, *trochaic*, or *dactylian*. It must have been already perceived that iambic measure becomes trochaic, or a series of iambs a series of trochees, by neglecting or separating the first syllable of the first iamb, and on the contrary. A

like interchange must affect dactyl and anapest: whence dactylic verse, by dropping the first strong syllable, becomes anapestic; as anapestic, by dropping the first two feeble syllables, must become dactylic.

§ 1. Of iambic verse.

English verse consisting naturally of parallel, or rather of repeated feet, and being for every reason strong in the end; iamb becomes its principal measure, and iambic its principal kind.

Of iambs there may be any number not exceeding six (very rarely seven) in an english verse. One, two, or even three iambs must be too monotonous for continued measures of a poem; and so are only to be exemplified, the first very seldom, the second not often, but the third pretty frequently in stanza. Iambics of four feet, or eight syllables, prove as continuously adapted to fable in particular, or humor in general, as those of five and six to the heroic kinds. Thus are the quaternarian and senarian iambics correspondent to the *dimeter* and *trimeter* of the ancients.

A perfect iambic consists of pure iambs: but iambic verse, whether of four, five, or six feet, may, nay often for variety must, admit a trochee, seldom a spondee, in the first place. Thus the beginning of *Swift's* fable of *Midas*:

Midas, we are in story told,

Turn'd ev'ry thing he toucht to gold.

He chipt his bread; the pieces round

Glitter'd like spangles on the ground.

A coddling ere it went his lip in,

Would straight become a golden pippin.

He call'd for drink ; you saw him sup

Potable gold in golden cup.

where the variety is finely preserved by a trochee commencing the first, fourth, and eighth verses ; which may indeed otherwise be scanned, dactyl, two trochees, strong syllable ; as the third and seventh, which are pure iambs, may also be measured, weak syllable, three trochees, strong syllable. The fifth and sixth to four pure iambs subjoin a supernumerary feeble syllable, or prefix one to four trochees. The second line may be treated as commencing with either a spondee or an iamb ; though, where the idea is not repeated, or two successive ideas are not of equal energy, two successive syllables cannot be equally strong either in ours or in any other language. In either of those cases, in both of which a pause must intervene, a spondee may be substituted to an iamb in any place but the last. Accordingly no less than two spondees begin *Shakespeare's*

Blow, blow, thou winter's wind.

and *Young's*

Great, good ; wise, wonderful, eternal King !

Spondee only lengthens the first of iamb ; but trochee directly reverses it, and so can find no proper place, as has been hinted, in an iambic verse, but the first ; where we have already heard its happiness.

Milton often violates this law, and scruples not to put a trochee in any place for an iamb, the very last

not excepted, or indeed to make an iamb of whatever two syllables he pleases. Some plea was alledged for *P. L.*

i. 345. *How'ring* on wing, *under* the cope of hell.

iv. 172. Satan had journey'd on, *pensive* and slow.

ii. 880. With *impetuous* recoil, and jarring sound.

Kind critics will thus find beauties in blemishes; but probably the author meant no more than when he says,

vi. 34. *Universal* reproach, far worse to bear
Than violence.

xii. 283. So many laws *argue* so many sins.

vii. 527. Created thee in the *image* of God.

iii. 266. His words here ended; but his meek *aspect*
Silent yet spake.

or
iii. 424. Dark, waste and wild, *under* the frown of
night.

i. 746. On Lemnos, *th'egean* isle: thus they relate.

ii. 132. Encamp their legions, or with *obscure* wing
&c.

where the trochee in the third place is perhaps the least displeasing. Well did *Milton* know the difference of effect between direct and inverse; yet in this point he often preferred variety to exactness: as is palpable *P. L.*

iii. 33. Those other two *equal'd* with me in fate;

(So were I *equal'd* with them in renown.)

But not to insist on a licence by no means to be indulged to elevated poetry, nay hardly to the most humorous burlesk: as *Hudibras*,

A wight he was, whose very sight would

Entitle him, *Mirror* of knighthood,

we see that english heroic verse is quinarian or pentameter iambic, that is, iambic of five feet, admitting sometimes, as has been said and seen, a senarian or an *alexandrine* of six. An iambic of whatever size may purely consist of iambs; but the longer it is, it not only admits, but requires the greater variety, by intermixture of trochee in the beginning, and there or elsewhere, save in the last, of spondee or pyrrich (which only prolong the former, or shorten the latter of an iamb) as well as by the diversity of pauses.

Hence have arisen the two classes of *pure* and *mixt* iambics; pure, where, by a series of iambs, the syllables are alternately weak and strong, thence short and long; and mixt, where the first foot is inverted into a trochee, where a strong syllable is enfeebled in a pyrrich, or a weak syllable strengthened in a spondee. But alternation cannot be suspended above once.

Though initial trochee then may be succeeded by spondee; pyrrich or spondee must be followed by iamb, which never quits the last place; the feeble supernumerary out of the question. Nor must we fail to remember that either article is naturally weak, unless when designedly strong; or to observe that, as dissyllable preposition may be enforced on the former, so monosyllable adverb, preposition or conjunction, the first naturally strong, the other two naturally weak, may however be strong or weak according to occasion.

This premised, a few examples to the many we have had, may suffice: as *P. L.* iii. 1.

Hail, holy Light! offspring of Heaven firstborn,
Or of th'Eternal coeternal beam,
May I express thee unblam'd? since God is light,
And never but in unapproach'd light

Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate.

Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? Before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle, didst invest

The rising world of waters dark and deep,
Won from the void and formless infinite.

of which twelve lines incomparably varied, both in stress or foot, and pause, only four are pure: the third, the seventh, the eighth, the eleventh. The first sets out with a spondee, admitting a spondaic trochee in the third place; the second with a trochee, or trochaic pyrrich, the twelfth with a trochee. Of the sixth the first and third are iambic spondees. Of the fourth the second, of the fifth the third, of the sixth the second, of the ninth the fourth, of the tenth the second and fourth are iambic pyrrichs.

So in the first five verses of the twelfth book:

As one who in his journey bates at noon,
Though bent on speed, so here th'archangel paus'd,
Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose;

Then with transition sweet new speech resumes.
the first line has a pyrrich in the second place; the second and third lines are pure; the fourth has a
pyrrich

pyrrich in the penult place, and the last sets out with a trochee.

Just so these six verses, *E. on M. ii. 53.*

Two principles in human nature reign;
Self-love, to urge; and Reason, to restrain;
Nor this a good, nor that a bad we call;
Each works its end, to move or govern all;
And to their proper operation still,

Ascribe all good; to their improper, ill,
there is only one pure, the third; the first setting out with a spondee and a pyrrichial iamb; the second with a spondee, an iamb, or a trochee; for any one of the three may such a compound make; the fourth with a trochee or spondee, the fifth with a trochee. Of the sixth line the third foot is a trochaic pyrrich, and the fourth an iambic spondee.

The eight following are pure, but that the first six commence with a trochee, and that the third of the fourth and eighth, and the second of the seventh, are pyrrichial iambs.

iv. 19. Ask of the learn'd the way, the learn'd are blind:

This bids to serve, and that to shun mankind;
Some place the bliss in action, some in ease;
Those call it pleasure, and contentment these.
Some sunk to beasts, find pleasure end in pain;
Some swell'd to gods, confess even virtue vain;
Or indolent, to each extreme they fall,
To trust in ev'ry thing, or doubt of all.

while the twelve following are pure, but that the first and eleventh begin with a trochaic spondee, the

iambbs. *Eth. Ep.* iii. 237.

cheats.

Without a fiddler, flatt'rer, or buffoon ?

Whose table wit or modest merit share,

Unelbow'd by a gamester, pimp, or play'r?

Who copies yours, or *Oxford's* better part,

To ease th'oppress'd, and raise the sinking heart?

Where'er he shines, oh Fortune! gild the scene;

And angels guard him in the golden mean !

There, english bounty yet a while may stand,

And honor linger ere it leave the land.

§ 2. *Of pauses.*

judicious variety of the pauses, and these may be placed at any part of any foot ; that is, at any syllable of the line : but mark we the different effect of their different situation.

Pause can follow the first syllable, only when strong. Any other odd syllable, though naturally weak, admits it : as *P. L.*

iv. 746. Defaming as impure what God declares

Pure, and commands to some, leaves free
to all.

viii. 40. *Eve*

44. Rose, and went forth among her fruits and
flow'rs,

To visit how they prosper'd, bud and
bloom.

52. Her husband the relater she preferr'd
Before the angel, and of him to ask
Chose rather : he, she knew, would in-
termix

Grateful digression——

iv. 217. All trees of noblest kind for sight, smell,
taste.

But the chief pauses must fall after the chief
stresses ; that is, after the even and strong sylla-
bles : as in *Milton's* picture of *Raphael*, v. 275.

At once on th'easterly cliff of Paradise

He lights, and to his proper shape returns

A seraph wing'd ; six wings he wore, to shade

His lineaments divine ; the pair that clad

Each shoulder broad, came mantling o'er his breast

With regal ornament ; the middle pair

Girt like a starry zone his waste, and round

Skirted his loins and thighs with downy gold,

And colors dipt in heaven ; the third his feet

Shadow'd from either heel with feather'd mail,

Sky-tinctur'd grain.

Here the pauses are all in strong places : we find
them attend both strength and weakness in the de-
scription of *Michael*, xi. 240.

———Over his lucid arms

A military vest of purple flow'd

Livelier than melibeian, or the grain

Of *Serra*, worn by kings and heroes old

In time of truce; *Iris* had dipt the woof :
 His starry helm unbuckled shew'd him prime
 In manhood where youth ended : by his side
 As in a glist'ring zodiac hung the sword,
Satan's dire dread, and in his hand the spear.
 and surely nothing can pause with more propriety
 than the following lines : xii. 466.

So spake th'archangel *Michael*, then paus'd,
 As at the world's great period ; and our fire,
 Replete with joy and wonder, thus repli'd :
 or with more dignity than the beginning we saw of
 the third book, or than, viii. 412.

To attain
 The height and depth of thy eternal ways
 All human thoughts come short, supreme of things!
 Thou in thyself art perfect, and in thee
 Is no deficiency found : not so is man
 But in degree, the cause of his desire,
 By conversation with his like to help,
 Or solace his defects.

Blank verse by continuing without scruple a member from one line to another, and thus linking or locking the verses into each other, as if afraid they should seem verses at all, is full as apt to pause in the middle, as at the end of a line ; whereas Rime, though by being such, never needing, and so never choosing to ly very strong on the last, yet also in its own nature not ashamed to appear, or be distinguished from prose, chooses naturally to terminate a line and a member together, and so makes the fuller pauses more frequently in the end. Not but that we often find final regularity in one, as *P. L.* iv. 297.

For

For contemplation he, and valor form'd;
 For softness she, and sweet attractive grace:
 He for God only; she for God in him.
 and medial variety in the other: as *Eth. Ep. i.*
 256.

I give and I devise, (old Euclio said,
 And sigh'd) My lands and tenements to Ned.
 Your money, Sir? My money, Sir! what, all?
 Why, if I must—(then wept) I give it Paul.
 The manor, Sir? The manor! hold: he cri'd,
 Not that—I cannot part with that—and di'd.

Though pause may thus affect any part of a verse, and must be occasionally varied through all parts, we most naturally rest after labor, and so are apter to pause in iambics, after complete iambs, than after their mutilations, at even than odd syllables.

Next to the chief pause, which is doubtless in the end, the fourth or sixth syllable, as the remotest from it, claim the most proper pause; and so part the line into two unequal lines, of four and six, or six and four syllables.

The fourth syllable, as the first that admits a proper pause, claims it, especially after trochee initial, more frequently than the sixth; but to the sixth for that very reason does dignity delight to suspend the pause: as we have seen in many instances, besides the above

—and in thee

Is no deficiency found.

Nor can we any where see finer pauses than in the following passage of *Thomson's Autumn*:

Q. 6

As

As when the tempest that has vex't the deep
The dark night long, falls murm'ring *towards* morn,
So their mirth gradual sinks. Their feeble tongues
Unable to take up the cumbrous word

Ly quite dissolv'd. Before their maudlin eyes
Seen dim and blue, the double tapers dance,
Like the sun wading through the misty sky :
Then sliding soft, they drop.

In an alexandrine, or iambic of six feet, which often terminates with grace a stanza or paragraph of iambics, the pause must naturally attend the third foot, or sixth syllable, so dividing the line into hemistichs of three feet, or six syllables each.

Blank verse, for whatever cause, has never admitted the alexandrine ; but probably because here the measure could not be concealed. And delicate, but when delicate beautiful, is its use in the termination of rime. Thus the same critic-poet who ridicules its abuse, *E. on C. 356.*

A needless alexandrine ends the song,

That, like a wounded snake, drags its slow length
along.

exemplifies its beauty, 372.

Not so, when swift Camilla scours the plain,
Flies o'er th'unbending corn, and skims along the
main.

where one hemistich, after flying her over the *unbending corn*, allows her the needful pause, and then another as finely *skims her along the main.*

and had sublimed its dignity in the conclusion of his
Messiah :

But

But fixt his word, his saving pow'r remains:

Thy realm for ever lasts, thy own Messiah reigns.

The periodical recurrence of the alexandrine we shall by and by see the consummation of stanza. That it often sums a triplet with elegance, we must allow to the taste of *Dryden*; whose authority, great as it is in this matter, could never establish the frequent return of threefold rime any more than of the alexandrine in heroic poetry. But when a triplet is admitted, which it may with propriety to paint a gradation, it cannot be better crowned than with an alexandrine, which at once relieves the sameness, and concludes with dignity. Thus,

Cymon and Iphigenia :

Fixt as a pilgrim wilder'd in his way,

Who dare not stir by night, for fear to stray,

But stands, with awful eyes, to watch the dawn of day.

Theodore and Honoria :

Long stood the noble youth oppress'd with aw,

And stupid at the wondrous things he saw,

Surpassing common faith, transgressing Nature's law.

The cock and the fox :

Not when the welkin rung with one and all,

And echoes bounded back from Foxes hall;

Earth seem'd to sink beneath, and Heaven above to fall.

Nay the same great master, on some peculiar occasions, extravagates the alexandrine into fourteen syllables, and then suspends as properly the pause to the eighth, as in other heroics to the sixth syllable; when

when the flight is thus parted into two stretches, taking naturally the longer first; as in *Cymon* and *Iphigenia* :

This done they feast, and at the close of night,

By kindled torches, vary their delight :

These lead the lively dance, and those the brimming bowls invite.

Here indeed he has rather exemplified a pause on the third than the fourth foot, which in a verse of fourteen syllables evidently claims the suspension: thus to two dimeter (or four-foot) iambics he subjoins a seven-foot alexandrine in his renowned ode of *Alexander's Feast*.

Sooth'd with the sound, the King grew vain,

Fought all his battles o'er again ;

And thrice he routed all his foes ; and thrice he slew the slain.

Whole poems were formerly composed of seven-foot, as others of six-foot iambics. The former measure, no more known in heroics, remains subdivided into stanzaes of four and three feet alternate; the latter subsists only in the periodical or occasional alexandrine, which never admitted into blank, nor now necessary in riming heroics, is far less to be repeated, even on the authority of its last best friend, who says indeed, *Ceyx* and *Alcyone*,

O peace of mind, repairer of decay !

Whose balms renew the limbs to labors of the day,

Care shuns thy soft approach, and fullen flies away.

Pythagorean philosophy :

In happier fields a rising town I see,

Greater

Greater than what e'er was, or is, or e'er shall be;
And Heaven yet owes the world, a race deriv'd
from thee.

so, *Lady in the arbor :*
Like curtesy was us'd by all in white :
Each dame a dame receiv'd, and ev'ry knight
knight.

and again :

No room for cowardise, or dull delay :
From good to better they should urge their way.
For this with golden spurs the chiefs were grac'd,
With pointed rowels arm'd to mend their haste;
For this with lasting leaves their brows are bound :
For laurel is the sign of labor crown'd,
Which bears the bitter blast, nor shaken falls to
ground.

From winter winds it suffers no decay,
For ever fresh and fair ; and ev'ry month is May.
Even when the vital sap retreats below,
Even when the hoary head is hid in snow ;
The life is in the leaf, and still between
The fits of falling snows, appears the streaky green.
Not so the flow'r, which lasts for little space,
A short-liv'd good, and an uncertain grace.
This way and that the feeble stem is driven,
Weak to sustain the storms, and injuries of heaven.
Propt by the spring, it lifts aloft its head,
But of a sickly beauty, soon to shed ;
In summer living, and in winter dead.

This boldness however of relieving continuity by
stanza, none even of its admirers have ventured to
imitate : proceed we therefore from so ample a dis-
cussion

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cussion of the principal, to scan the inferior kinds.

§ 3. *Of trochaic and dactylian verse.*

Trochaic measures may consist of one, two, most commonly three, trochees, concluded, for the rime, with a strong syllable: thus *Swift's* lilliputian ode:

In amaze

Loft, I gaze:

&c.

On thy hand

Let me stand:

So shall I,

Lofty poet, touch the sky.

So his ode to *Janus*:

Twofac'd Janus, God of time,

Be my Phebus, while I rime:

&c.

which, like all trochaics, may be considered iambics, begun by a strong syllable.

In like manner may dactylian verses consist of one, two, or three dactyls introduced by a feeble, sometimes two feeble syllables, and terminated by a strong one; which verses also become anapestic, if we begin with an iamb, sometimes an anapest, thence proceeding with one, two, or three anapests. As trochaics are adapted to comic or familiar odes, so dactyls or anapestics are appropriated to ballad. Thus *Swift's* Irish Feast:

O *Rourke's* noble fare

Will ne'er be forgot,

By those who were there,

Or those who were not.

or

or *Will Wood's* petition :

My dear irish folks,
Come leave off your jokes,
And buy up my halfpence so fine;
So fair and so bright,
They'll giye you delight :

Observe how they glister and shine.
and so the well-known *Cobler* :

A cobbler there was, and he liv'd in a stall,
Which serv'd him for kitchen, for parlor, and hall:
No coin in his pocket, no care in his pate;
No ambition had he, and no duns at his gate:

Derry down, down, down, derry down.

It is scarce necessary to hint that the feeble supernumerary or supernumeraries closing any kind of verse, renders or render the comic or familiar, still more familiar or comical; as *Swift* in an epistle:

You would teach me to be wise,
Truth and honor how to prize;
How to shine in conversation,
And with credit fill my station;
How to relish notions high,
How to live, and how to dy.

&c.

Horses thus, let jockies judge else,
Switches better use than cudgels.

and again,

Thus, I find it by experiment,
Scolding moves you less than merriment.

So, *Irish Feast* :

Come, harper, strike up;

But, first, by your favor,

Boy,

Boy, give us a cup :

Ah ! this has some favor.

CHAPTER IV.

Of STANZA.

THE three great kinds of english verse thus ascertained, and the quantity of each sound as open or shut, strong or weak, being long ago fixed, nothing remains to the subject of versification but to exhibit the most natural, and so the most harmonious combinations of measure, that is, the various stanzas of which our measures are susceptible, whether each with its several kind, or the several kinds with each other ; the former doubtless the more natural, as the other the more various combination.

A *stanza* of verses is therefore a complete combination of the same, or of various measures ; which combination, successively renewed, constitutes the tune (so to say) of the poem : by which nobody will understand that poems, though originally they were, and still often may, are generally to be chanted.

§ I. Of simple stanza.

The first stanza is that of the counterparts forming the couplet or distich, and the second that of the triplet ; both of which, particularly the latter, may (we know) on certain proper occasions, conclude with an alexandrine.

Whole poems have sometimes, if seldom, been written in iambic dimeter triplets ; and some even
in

in heroics, very properly relieved by a closing alexandrine; as a pretty copy of verses in the *Gentleman's Magazine* (Vol. xxx. page 382.) entitled *The Hartfordshire Grove*, of which the last stanza is closed by a seven-foot alexandrine. The whole runs thus :

When evening-gales allay the summer's heat,
With pleasure I repair to this retreat,
While birds around me sing, and flocks around
me bleat.

They who retirement love, this grove revere,
On ev'ry side hills crown'd with woods appear;
There venerable oaks, majestic beeches here.

The feather'd songsters here their notes *prolong*,
The mournful thrush bewails her captive *young*,
And Philomela bears the burden of the song.

The joyful shepherds whistling home repair,
Horses and steers th' approach of night declare:
For shepherds, horses, steers, their daily tasks
forbear.

See where the hare just ventures out to graze!
Cautious each hedge and thicket she surveys,
And through the brakes and *meadows* timorously
strays.

Here Contemplation dwells with look serene,
Here dwells Content, that enemy to Spleen;
And oft by poets here the tuneful Nine are seen.
Orpheus

Orpheus in such a grove sung, sigh'd, and
 pray'd,

While list'ning forests form'd a moving shade,
 And savage beasts *around him* innocently play'd.

Ye silent venerable Glades, all hail !

Where sweets of blossom'd limes the smell re-
 gale,

Where beauty on each side, and dignity prevail.

Grant me, ye Pow'rs, but this sequester'd fate,
 I'll view with pity drudges of the state,
 And scorn the splendid wretch unprofitably great.

But hark ! the crickets chirp, and warn my Muse
 To quit these solemn shades. Fresh fall the dews;
 And living spangles o'er the lawn a glimm'ring
 light diffuse.

in two of which stanzaes the medial pause of the
 alexandrine divides indivisibles; in the seventh, a pre-
 position from its regimen, and in the fifth, the two
 parts of a word from each other.

Some, if few, have attempted blank stanzaes. *Collins*,
 in his Ode * to *Evening*, subjoins, in like manner,
 to two fivefoot-heroics an alexandrine, which last,
 to give the appearance of a fourline-stanza, has
 been printed in two lines.

If ought of oaten-stop, or past'ral song,
 May hope, chaste Eve, to sooth thy modest ear,
 Like thy own solemn springs, thy springs and dy-
 ing gales;

&c.

* *Dodley's Collection*, i. 325.

Roscommon,

Roscommon, in his version of the latin poem, *On the last Judgement*, imitates, in fourfoot-triplets the original monkish rime :

The day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As Peter and the Sybils say.

concluding with a double distich, thus :

Well may they curse their second breath,
Who rise to a reviving death.

Thou great Creator of mankind,

Let guilty man compassion find.

Dimeter triplets closed with an iamb or a spondee and supernumerary feeble, that is, an amphibrachys or antibacchius, riming with its fellow, make some small humorous imitation of the ancient sapphic and adonic.

Thus *Swift* :

Wearied with saying grace and pray'r,

I hasten'd down to country-air,

To read your answer, and prepare

reply to't.

But your fair lines so grossly flatter ;

Pray, do they praise me or bespatter ?

I much suspect you mean the latter :

ah ! flyboot.

where the rime of the petty couplet is licentious as the stanza.

§ 2. Of compound stanza.

The third natural stanza must then arise from alternation ; and the first alternation seems, as already hinted, to have arisen from the enormous
length

length of seven-foot-distichs; which came therefore to divide each line into two of four and three feet, the three-foot lines thus riming with each other, and leaving the four-foot blank. Nor was this stanza confined to ancient writers: moderns have adopted it; as *Addison*:

When all thy mercies, O my God!
 My rising soul surveys;
 Transported with the view I'm lost
 In wonder, love, and praise.

The stanza thus formed, the blank returns of the first and third disappointing such ears as had forgot, or never known, how the stanza had arisen, it became natural to desire alternate chime, and to terminate the four-foot lines as sociably as the three. So therefore another author:

Indulgent God, whose bounteous care
 O'er all thy works is shown!
 O! grateful let my praise and pray'r
 Ascend before thy throne!

If harmonious variety was thus promoted, by intertwining couplets of different size; no less seemed the alternation expedient, when the distichs were of one length. Thus *Pope*:

Lest you should think that verse shall dy,
 Which sounds the silver-Thames along,
 Taught on the wings of Truth to fly,
 Above the reach of vulgar song:

&c.

so *Gray*:

The curfew tolls the knell of parting day,
 The lowing herd wind slowly o'er the lea;
 The

The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.
to the former of which kinds the alternation brings
dignity, and to the latter tenderness.

This last is now therefore the favorite-stanza of
Elegy, which admits however either of the former
alternations, without absolutely excluding conti-
nuity, especially of heroics.

While the single rime of the four and three-foot
iambic, like that of the seven-foot, its predecessor,
seems gradually wearing out of our versification,
some stanza-makers have been bold enough, with-
out like cause, and with still less harmony, to try
single rime in the alternation of fours and fours, nay
of fives and fives, as if ever verses of eight or ten
feet had existed. Thus an ode to *Liberty*:

Hail, Liberty, thou sacred pow'r,
Which ever with fair Virtue shines;

Not all the gold can purchase thee,
That blazes in the western mines.

where the change of person is as bold as the stanza;
and thus an ode to *Envy*:

Child of Ill-nature! on whose ruffled brow

Stern Malice knits her inauspicious frown;

Fell canker to the bud of growing worth!

Proud selfish imp! and foe to young Renown.

In like manner may the familiar trochaic, or more
familiar dactylic, be alternated. Thus, *Cuning-*
bam's Morning:

In the barn the tenant-cock,

Close to Partlet perch't on high,

Briskly crows (the shepherd's clock!)

And proclaims the morning nigh.

So

So *Swift's O Rourke's* noble fare, &c. so the noted song:

Dear Chloe, while thus beyond measure
You treat me with doubts and disdain,
You rob all your youth of its pleasure,
And hoard up an old age of pain.

and so *Prior's* epitaph, not with over-much propriety, tuned to the familiar:

As doctors give physic by way of prevention,
M A T alive and in health of his tombstone took
care:

For delays are unsafe; and his pious intention
May haply be never fulfill'd by his heir.

for he could never mean lines so ludicrous to be sung to the elevated tune of *Tate* and *Brady's* cxlix psalm:

O praise ye the Lord, prepare your glad voice
His praise in the great assembly to sing,
In our great Creator let Israel rejoice,

And children of Sion be glad in their King.
in which sacred stanza the first and second lines
have a spondee for the second dactyl.

Alternation, we already know, as well as continuity, may compose stanzas of different lengths: as we saw the fourfoot and threefoot iambics alternated, so may we sometimes, if seldom, the fivefoot and fourfoot: thus *Berkeley*, on the prospect of planting arts and learning in America:

There shall be sung another golden age,
The rise of empire and of arts;
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

But

But still seldomer do the four feet precede the five, as in *Marriot's Ode on Ambition* * :

The mariner, when first he sails,
While his bold oars the sparkling surface sweep,
With new delight transported, hails
The blue expanded skies, and level deep.

In alternation of unequals therefore the longer naturally precedes the shorter; nor is any ballad-measure preferable to the treble and double dactyl: thus *Swift*,

From London they come silly people to chouse,
Their lands and their faces unknown:
Who'd vote a rogue into the parliament-house,
That would turn a man out of his own?

Swift could indeed strike harmony from long and short, or short and long, or from both kinds together: thus, in one merry poem,

Dame *Floyd* looks out in grave suspence,
For pair-royals and sequents;
But wisely cautious of her pence,
The castle seldom frequents.

Quoth *Herries*, fairly putting cases,
I'd won it on my word,
If I had but a pair of aces,
And could pick up a third.

With these is parson *Swift*:
Not knowing how to spend his time,
He makes a wretched shift
To deafen them with puns and rime.

* *Dodley's Collection*, iv. 285.

In an alternation of short iambics, one sacred measure uses the third line of four feet, while the rest have three: as Psalm xxv. by *Tate* and *Brady*:

To God in whom I trust

I lift my heart and voice;

O let me not be put to shame,

Nor let my foes rejoice.

Though the familiar addition of the supernumerary feeble may prove occasional in alternation as well as continuity; yet it must be occasional, being only a licence, in the latter; whereas in the former, naturally adapted to music, it becomes a periodical, and necessary part of the song. Either couplet therefore of the alternation may end feebly, or neither, but never both together; and the strength or feebleness of the first stanza runs naturally through the whole. Thus *Swift*, who enfeebled or not in familiar address; as,

Here I return my trust, nor ask

One penny for remittance:

If I have well perform'd my task,

Pray send me an acquittance.

Too long I bore this weighty pack,

As *Hercules* the sky;

Now take him you, *Dan Atlas*, back:

Let me be stander by.

&c.

was regular even in burlesk song: as

Tom and *Dick* had equal fame,

And both had equal knowledge:

Tom

Tom could write and spell his name ;

But *Dick* had seen the college.

Dick a coxcomb, *Tom* was mad,

And both alike diverting ;

Tom was held the merrier lad,

But *Dick* the more asserting.

where we may likewise observe that, though stanza naturally combine like measures, the trochaic and iambic are so near akin, as easily to alternate. But interchange of measures, however natural it may be, is hardly attempted in the higher kinds ; no more therefore in *Cotton's* * trochaics,

Fairest flow'r, all flow'rs excelling,

Which in *Eden's* garden grew ?

Flow'rs of *Eve's* embower'd dwelling,

Are, my fair one, types of you.

than in *Whistler's* † iambics,

While, *Strephon*, thus you teize one,

To say what won my heart ;

It cannot sure be treason,

If I the truth impart.

or in *Shenstone's* ;

Hail, curious wights, to whom so fair

The form of mortal flies is !

Who deem those grubs beyond compare,

Which common-sense despises.

or in *Marriot's* ‡ dactyls :

The wars of *Numantia*, and *Hannibal* dire,

On land or on ocean the fighting,

Mecenas, ne'er suited my peaceable lyre,

In subjects much softer delighting.

* *Dodley's* Collection, iv. 257. † 322. ‡ 281.

As regular through the whole is a little poem *
on a *Spider*, which however transfers the feebleness
in the last stanza from one to the other couplet of
the alternation; the first stanza (which five follow)
being

Artist, who underneath the table,
Thy curious texture hast display'd;
Who, if we may believe the fable,
Wert once a fair ingenious maid:
and the last,
Thus far, 'tis plain, we both agree,
Perhaps our deaths may better show it;
'Tis ten to one but penury
Ends both the spider and the poet.

§ 3. *Of double or repeated stanza.*

Stanza thus may be simple or compound: and
compound it may be in continuity as well as in al-
ternation. Simple stanza, or couplet, may be re-
peated once, twice, thrice, four, five, nay six times.
A repeated stanza is also named a *staff* or *stave*. This
may consist of a double distich; as in the already
quoted version of the hundred-and-fourteenth psalm:

When *Israel* freed from *Pharaoh's* hand,
Left the proud tyrant and his land;
The tribes with chearful homage own
Their king, and *Judah* was his throne.
of a treble; as in *Addison's* twenty-third psalm:
The Lord my pasture shall prepare,
And feed me with a shepherd's care:

* *Dodley's Collection*, vi. 298.

His presence shall my wants supply,
And guard me with a watchful eye:
My noon-day walks he shall attend,
And all my midnight-hours defend.

of a quadruple; as the same master's initial portion or
abridgement of the nineteenth psalm:

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.
Th'unwearied sun, from day to day,
Does his Creator's pow'r display;
And publishes to ev'ry land
The work of an almighty hand.

Trochaics being the tune of joy, prove alike p
per for the hundredth psalm;

Joyful, O ye nations, sing!
Come, and songs of gladness bring;
Chearful service, thankful lays:
Come before the Lord with praise.

and for an Ode to *Cupid* *:

Come thou rosy-dimpled boy,
Source of ev'ry heart-felt joy;
Leave the blisful bow'rs a while,
Paphos and the cyprian isle:
Visit *Britain's* rocky shore:
Britons too thy pow'r adore;
Britons hardy, bold, and free,
Own thy laws, and yield to thee.
Source of ev'ry heart-felt joy,
Come thou rosy-dimpled boy.

* *Dodley's Collection*, vi. 137.

where the inverted repetition of the first couplet in each stanza, has a choral and peculiar beauty.

As iambics and trochaics, so dactylian verses may, and do commonly double the couplet, to complete the ballad-stanza. Thus *Garrick's* famous song:

Ye fair married dames, who so often deplore,
That a lover once blest is a lover no more;
Attend to my counsel, nor blush to be taught,
That prudence must cherish what beauty has caught.

Alternation may be doubled as well as continuity; psalms being generally, and other songs often, composed in staves, or double stanzas, thus: from *Tate* and *Brady*, psalm xviii. 25, 26.

Thou suit'st, O Lord, thy righteous ways

To various paths of human-kind:

They who for mercy merit praise,

With thee shall wondrous mercy find.

Thou to the just shalt justice show,

The pure thy purity shall see;

Such as perversely choose to go,

Shall meet with due returns from Thee.

viii. 1. O thou, to whom all creatures bow

Within this earthly frame,

Through all the world how great art Thou!

How glorious is thy name!

In heaven thy wondrous acts are sung,

Nor fully reckon'd there;

And yet thou mak'st the infant-tongue

Thy boundless praise declare.

xxxi. 1. Defend me, Lord, from shame;

For still I trust in Thee:

As

As just and righteous is thy name,
From danger set me free.
Bow down thy gracious ear,
And speedy succor send;
Do Thou my stedfast rock appear,
To shelter and defend.

So the songs :

* The sun, his gladfom beams withdrawn,
The hills, all white with snow,
Leave me dejected and forlorn :
Who can describe my woe ?
But not the sun's warm beams could chear,
Nor hills, though e'er so green,
Unless my Damon should appear,
To beautify the scene.

† When Fanny blooming fair
First caught my ravisht sight ;
Struck with her shape and air,
I felt a strange delight :
Whilst eagerly I gaz'd,
Admiring ev'ry part,
And ev'ry feature prais'd,
She stole into my heart.

‡ O Nancy, wilt thou go with me,
Nor sigh to leave the flanting town ?
Can silent glens have charms for thee,
The lowly cot and russet gown ?
No longer drest in filken sheen,
No longer deckt with jewels rare,

* *Doddsley's Collection*, iv. 307. † i. 331. ‡ vi. 233.

Say, canst thou quit each courtly scene,

Where thou wert fairest of the fair?

which last line is the burden of the song, and terminates every one of the four double stanzaes.

The alternate dactylian may double in like manner the shorter ballad-stanza: as *

Prithee why so fantastick and vain?

What charms can the toilet supply?

Why so studious, admirers to gain?

Need beauty lay traps for the eye?

Because that thy breast is so fair,

Must thy tucker be still setting right?

And canst thou not laughing forbear,

Because that thy teeth are so white?

Coventry doubles and inverts an unequal alternation, in a stanza commencing and closing with two dimeters, which contain four heroics between them, in his ode† to the Hon. WILMOT VAUGHAN:

Ye distant realms that hold my friend

Beneath a cold ungenial sky,

Where lab'ring groves with weight of vapors bend,

Or raving winds o'er barren mountains fly;

Restore him quick to London's social clime,

Restore him quick to friendship, love, and joy:

Be swift, ye lazy steeds of Time;

Ye moments, all your speed employ.

which address crowns seven such stanzaes with the former of the two alternations:

Fashions are felt, and fops return;

And young coquets in arms appear:

* *Dodley's Collection*, vi. 155. † iv. 61.

Dreaming of conquest, how their bosoms burn,
 Trickt in the new fantasy of the year!
 Fly then away, nor scorn to bear a part
 In this gay scene of folly amply spread:
 Follies well us'd refine the heart,
 And pleasures clear the studious head:
 By grateful interchange of mirth,
 The toils of study sweeter grow;
 As varying seasons recommend the earth,
 Nor does Apollo always bend his bow.

§ 4. *Of complex stanza.*

A compound stanza may not only join various lengths, but various kinds; alternation at once and continuity. Of compound it so proves complex.

Roscommon's paraphrase of the 148th psalm sub-joins to two dimeters two heroics thus:

O azure vaults! O crystal sky!
 The world's transparent canopy,
 Break your long silence, and let mortals know,
 With what contempt ye look on things below.

After two iambic dimeter distichs, the stanza swells into a heroic, crowned with an alexandrine, in the Ode to *Night*:

The busy cares of day are done:
 In yonder western cloud the sun
 Now sets, in other worlds to rise!
 And glad with light the nether skies,
 With ling'ring pace the parting day retires,
 And slowly leaves the mountain-tops, and gilded
 spires.

An Ode to *Musick* puts two dimeter couplets between an initial and a final heroic crowned by an alexandrine :

Hence, dull-brow'd Melancholy ! creep away
To weeping caverns, exil'd from the day.

Thy temples bathe with nightly dew,
That drops from yonder baneful yew ;
Or go where endless horror dwells,
To *Bedlam*-walls, to *Newgate*-cells :

Else, while thy front distils a sweating show'r,
Go watch the murder'd corpse at midnight's fright-
ful hour.

Duncombe, in his Ode to *Health*, gives a stanza of four couplets, rising in the following gradation :

Three trochaics ;
three dimeter iambics ;
one heroic distich, crowned by an alexan-
drine: thus.

HEALTH ! to thee thy vot'ry owes
All the blessings life bestows,
All the sweets the summer yields,
Melodious woods, and clover'd fields ;
By thee he tastes the calm delights
Of studious days and peaceful nights :

By thee his eye each scene with rapture views ;
The Muse shall sing thy gifts, for they inspire
the Muse.

But rime may not only be simply continuous or simply alternate: two, seldom more than three, lines may separate the members of a couplet. Nor, after the simple alternations we have seen, is any more common than that where two dimeter distichs

tichs are parted by a three-foot line, whose companion shuts the stanza; as in *Swift's Ode to SCIENCE*:

Oh heavenly-born! in deepest cells
If fairest Science ever dwells,
Beneath the mossy cave;
Indulge the verdure of the woods,
With azure beauty gild the floods,
And flow'ry carpets lave.

in the Ode to *Morning*:

The sprightly messenger of day,
To heaven ascending tunes the lay,
That wakes the blushing Morn:
Chear'd with th'inspiring notes, I rise,
And hail the Pow'r whose glad supplies
Th'enliven'd plains adorn.

In psalmody, the third and sixth are often dimeters as well as the other two couplets: thus *Tate* and *Brady's xxxvii*.

Though wicked men grow rich or great,
Yet let not their successful state
Thy anger or thy envy raise:
For they, cut down like tender grass,
Or like young flow'rs away shall pass,
Whose blooming beauty soon decays.

so cxiii.

Ye saints and servants of the Lord,
The triumphs of his name record;
His sacred name for ever bless:
Where'er the circling sun displays
His rising beams or falling rays,
Due praise to his great name address.

Their cxlviii. to a simple alternation of threefoot iambics subjoins a twofoot iambic parted from its companion by a twofoot continuous couplet:

Ye boundless realms of joy,
Exalt your Maker's fame;
His praise your song employ
Above the starry frame:

Your voices raise,
Ye cherubim,
And seraphim,
To sing his praise.

The *Storm*, instead of the first couplet, gives a single dimeter riming with the third and fourth, which part the second line, also a dimeter, from its companion the fifth a threefoot:

With flowing pomp, and beauteous pride,
The floating pile in harbor rode;
Proud of her freight, the swelling tide
Reluctant left the vessel's side,
And kist it as she flow'd.

The same alternation of equal heroics produces the following elevated stanza in a paraphrase of the twenty-ninth psalm:

Bring to the Lord, ye mighty rulers, bring
Young rams, the firstlings of the fleety store:
Bow humbly down before the Lord, your King;
Celestial anthems to Jehovah sing:
Revere and worship, tremble and adore.

The first line may be wholly omitted; as by *Shenstone*, in his *Ode to Health*:

O Health, capricious maid !
 Why dost thou shun my peaceful bow'r,
 Where I had hope to share thy pow'r,
 And blest thy lasting aid ?

Slender's * *Ghost* prefixes to this stanza a threefoot blank iambic, and makes the last line the chorus of each stanza :

Beneath a churchyard-yew,
 Decay'd and worn with age,
 At dusk of eve methought I spy'd
 Poor Slender's ghost, that whisp'ring cri'd,
 O sweet ! O sweet *Anne Page*.

In the three-couplet-stanza, where the third and sixth make one couplet, some, instead of shortening this by a foot, extend it to a heroic, with the latter part trimeter or alexandrine. Thus *Somerville's* Ode to a friend wounded in a duel :

How long shall tyrant-custom bind
 In slavish chains the human mind ?
 How long shall false fantastic honor draw
 The vengeful sword, with fury fell,
 And ranc'rous malice, dark as hell,
 In spite of Reason's rule, and Nature's eldest law ?
 Some on the contrary shorten the continuous couplets to three feet, allowing the separated four :
 as the *Bird of Passage* †,
 Grown sick of crouds and noise,
 To peaceful rural joys
 Good Belmont from the town retires.

* *Dodley's Collection*, v. 56.

† v. 277.

Miss Harriet seeks the shade,
And looks the country-maid,
And artfully his taste admires.

But the shortest dactylian doubled, making one long dactylian with a spondee for a dactyl in the middle, naturally alternates the middling dactylian; as we saw in *Will Wood's* petition :

My dear irish folks, &c.

Two triplets, of equal time with two dimeter couplets, divide a threefoot distich in the ancient manner, not unsuited to epitaph : as,

Man seldom wakes

And warning takes ;

When Death his daily havoc makes

In th'evening-time of life :

To strike the heart

With deeper smart,

As noon-time rays begin to dart,

He draws the fatal knife.

When alternation and continuity are combined in one stanza, the continuous couplets are naturally equal in length to the longer lines of the alternate. As *Rascommon's* triplets, *Pope's* alternates, *Lest you should think that Verse shall dy*, &c. conclude with two distichs ; as even blank tragedies are apt, for dignity's sake, to close each act with two or more couplets (though some moderns are so very natural as, to dread even this fascination) it proves fully as natural to compound a stanza as a poem of alternation and continuity : thus,

Tate and Brady, psalm xcvi.

Sing to the Lord a new made song ;

Let earth in one assembled throng

Her common patron's praise resound.

Sing to the Lord, and bless his name,

From day to day his praise proclaim,

Who us has with salvation crown'd.

To heathen lands his fame rehearse,

His wonders to the Universe.

So Turner's Mystery of Life:

So many years I've seen the sun,

And call'd these eyes and hands my own ;

A thousand little acts have done,

And childhood have and manhood known.

O ! what is life ? and this dull round

To tread why was a spirit bound ?

&c. summed up in two additional final couplets.

and so his trochaics, *On the proneness of the flesh to sin*, where the emblems are expounded in iambs :

Take an iv'ry globe, and lay it

On a smooth, a steepy place ;

Down it rolls, unless you stay it,

Down it runs its hilly race :

While to gain the vale it strives

Nature like a *Jehu* drives.

&c.

Foolish man, these emblems suit

You, or your frail flesh at least,

You that live so like a brute ;

The rolling ball the ranging beast,

The untam'd colt, the flaming straw,

The foaming flood that knows no law,

&c.

Thus

Thus also *Ellises* Chear's * Apology :

Look round the wide world, each profession you'll
find

Has something dishonest, which myst'ry they call ;
Each knave points another, at home is stark blind :

Except but his own, there's a cheat in them all :
When taxt with imposture, the charge he'll evade,
And like *Falstaf* pretend, he but lives by *his trade*,
where the respective *trade* closes every stanza, as the
burden of the song ; like *the Link* in the ballad † of
that name, which concludes with this stanza :

And come ye who for thought are at little expence,
Who endite gentle pastoral, ballad, or song ;
Ye see with smooth numbers, and not too much sense,
How the verses run easy and glibly along ;
And the rime at the close, how it falls with a clink :
So kind are the Muses that sport on *the Link*.

Heroics are sometimes combined in this manner :
as by *W. Whitehead* ‡ to the Honorable * * * :

O CHARLES, in absence hear a friend complain,
Who knows thou lov'st him wherefoe'er he goes ;
Yet feels uneasy starts of idle pain,
And often would be told the thing he knows.
Why then, thou loiterer, fleets the silent year ?
How dar'st thou give a friend unnecessary fear ?

In this stanza, almost peculiar to address, some-
times a couplet parts a couplet, the whole crowned
by a third : as in *Browne's* address to the Hon. *Charles*
Torke ||, where he takes occasion to say ;

* *Dodley's Collection*, vi. 268. † iv. 117. ‡ iii. 251.
|| 288.

What means the lyre, by which the fabled sage
Drew beasts to listen, and made rocks advance
Around him as he play'd, in mystic dance?
What, but the Muse? who soften'd human rage.
Parent of concord, she prepar'd the plan
Of social life, and man attun'd to man.

A double alternation of heroics, with a concluding heroic couplet, crown'd by an alexandrine, makes a noble stanza; as in *The Choice of HERCULES*, thus:

Now had the son of Jove mature, attain'd
The joyful prime, when youth, elate and gay,
Steps into life; and follows unrestrain'd
Where passion leads, or prudence points the way.
In the pure mind, at those ambiguous years,
Or vice, rank weed, first strikes her pois'nous root;
Or haply virtue's op'ning bud appears
By just degrees; fair bloom of fairest fruit:
For, if on youth's untainted thought impress,
The gen'rous purpose still shall warm the manly
breast.

Spenser's stanza consisted of nine heroics, of which the first four alternate: but with the second and fourth rimed also the fifth and seventh, as the sixth with the closing couplet, of which the latter part was an alexandrine. That his spirit as well as stanza may remain, though his stile exist no longer, we see in *Bedingfield's Education* * of ACHILLES: as,

* *Dodley's Collection*, iii. 121.

Ah me! is all our pleasure mixt with woe?

Is there on earth no happiness sincere?

Must even this bitter stream of sorrow flow

From joy's domestic spring, our children dear?

How oft did Thetis drop the silver-tear,

When with fond eyes she view'd her darling boy!

How oft her breast heav'd with presaging fear,

Lest vice's secret canker should annoy

Fair virtue's opening bud, and all her hopes destroy!

Swift's favorite ballad-stanza, to the tune of the Cutpurse, consisted also of nine verses, all long dactylian, but the fifth and sixth of the shortest kind; the first four either continuous or alternate, not however both in one ballad; the fifth and sixth a petty couplet, or constituting members of a triplet with the long line following; the eighth and ninth forming the final couplet. Thus, in his Newgate's garland,

Some by public revenues, which pass through their hands,

Have purchas'd clean houses, and bought dirty lands:

Some to steal from a charity think it no sin,

Which at home (says the proverb) does always begin.

But, if ever you be

Assign'd a trustee,

Treat not orphans like masters of the chancery;

But take the highway, and honestly seize:

For ev'ry man round me may rob, if he please.

the last the burden of the song.

And, with initial alternation, the song against the proposal for the universal use of irish manufactures, 1720:

Brocado's

Brocado's and damasks, and tabbies, and gauzes,
 Are by *Robert Ballantine* lately brought over,
 With forty things more: now hear what the law says,
 Whoe'er will not wear them is not the king's lover.
 Though a printer and dean
 Seditiously mean

Our true irish hearts from *England* to wean;
 We'll buy english silks for our wives and our
 daughters,
 In spite of his deanship and journeyman *Waters*.

As some have concluded poems of alternate dimeters with one heroic couplet, others have composed each stanza of alternate dimeters and a heroic couplet, its latter part an alexandrine: Thus *Vansittart*, in his ode on the *Pleasure of * Poetry*,

Happy the babe, whose natal hour
 The Muse propitious daigns to grace,
 No frowns on his soft forehead lour,
 No cries distort his tender face;
 But o'er her child, forgetting all her pangs,
 Infatiate of her smiles, the raptur'd parent hangs.
 &c.

A pretty enough stanza may be combined of alternate fours and threes; a dimeter couplet; and a heroic couplet, its latter alexandrine; as in *Fawkeses Vernal and Autumnal odes †*:

Bright God of day, whose genial pow'r
 Revives the buried seed,
 That spreads with foliage ev'ry bow'r,
 With verdure ev'ry mead;

* *Dodley's Collection*, iii. 226.

† *Ibid.* iv. 271, &c.

Bid all thy vernal breezes fly,
 Diffusing mildness through the sky;
 Give the soft season to our drooping plains,
 Sprinkled with rosy dews, and salutary rains.
 &c.

and so

Yet once more, glorious God of day,
 While beams thine orb serene,
 O let me warbling court thy stay,
 To gild the fading scene!
 Thy rays invigorate the spring,
 Bright summer to perfection bring,
 The cold, inclement days of Winter chear,
 And make th'autumnal months the mildest of the
 year.

&c.

Near akin, nor of less dignity, is the stanza of
Gray's Hymn to Adversity:

Alternate dimeters:

Dimeter distich:

One dimeter riming with

The final alexandrine.

Daughter of Jove, relentless pow'r,
 Thou tamer of the human breast,
 Whose iron-scourge and tort'ring hour
 The bad affright, afflict the best!
 Bound in thy adamantine chain,
 The proud are taught to taste of pain;
 And purple tyrants vainly groan
 With pangs unselt before, unpitied, and alone.

Not unlike, though of double number, is the
 stanza of *Mason's Ode on Melancholy*:

Alternate dimeters:

Five

Five dimeter couplets :

One heroic couplet ; the last verse still an alexandrine.

Ah ! cease this kind persuasive strain,
Which, when it flows from Friendship's tongue,
However weak, however vain,
O'erpow'rs beyond the siren's song.
Leave me, my friend, indulgent go,
And let me muse upon my woe,
Why lure me from these pale retreats ?
Why rob me of these pensive sweets ?
Can Music's voice, can Beauty's eye ;
Can Painting's glowing hand supply
A charm so suited to my mind,
As blows this hollow gust of wind,
As drops this little weeping rill
Soft-tinkling down the moss-grown hill,
While through the west, where sinks the crimson day,
Meek Twilight slowly sails, and waves her banners
gray ?

His Ode to *Independency* runs in a ten-line-stanza, prefixing an unequal to a heroic alternation, closing all with a heroic couplet. The first alternation rimes four and five, and four and three feet :

Here, on my native shore reclin'd,
While Silence rules this midnight-hour,
I woo thee, Goddess. On my musing mind
Descend, propitious Power !
And bid these ruffling gales of grief subside :
Bid my calm'd soul with all thy influence shine ;
As yon chaste Orb along this ample tide
Draws the long lustre of her silver-line ;
While

While the husht breeze its last weak whisper blows,
And lulls old *Humber* to his deep repose.

W. Whitehead's Ode to Mason moves in a stanza of twelve lines, all dimeters but the last a three-foot iambic, in a direct alternation of four lines, and an inverted alternation of eight; where therefore

The first four alternate;
The next two continuous;
As are the tenth and eleventh:
The seventh and ninth form one couplet;
The eighth and twelfth another.

Believe me, MASON, 'tis in vain,

Thy fortitude the torrent braves;

Thou too must bear th'inglorious chain:

The world, the world will have its slaves.

The chosen friend, for converse sweet,

The small, yet elegant retreat,

Are peaceful unambitious views

Which early fancy loves to form.

When aided by th'ingenuous Muse,

She turns the philosophic page,

And sees the wise of ev'ry age

With Nature's dictates warm.

The ode to *Sculpture* combines in a double stanza, of twelve lines each part, two kinds of alternation with two kinds of continuity; parting first two dimeter iambic couplets by one threefoot iambic, of which the counterpart is a dimeter or fourfoot. The second alternation is that of simple dimeters; and the double alternation is crown'd by a heroic couplet. The second part of the stanza contains

five (and the last stanza six) iambic dimeter distichs,
crowned also by one heroic; thus,

Led by the muse my step pervades
The sacred haunts, the peaceful shades,
Where *Art* and *Sculpture* reign:
I see, I see, at their command
The living stones in order stand,
And marble breath through ev'ry vein.
Time breaks his hostile scythe; he sighs
To find his pow'r malignant fled;
And what avails my dart, he cries,
Since these can animate the dead?
Since wak'd to mimic life, again in *stone*
The patriot seems to speak, the hero *frown*.

There *Virtue's* silent train are seen;
Fast fixt their looks, erect their mien.
Lo! while with more than stoic soul,
The *attic* * *sage* exhausts the bowl;
A pale suffusion shades his eyes,
Till by degrees the marble dies!
See where the injur'd *Poet* † bled!
Ah! see, he droops his languid head!
What starting nerves! what dying pain!
What horror freezes ev'ry vein!
These are thy works, O *Sculpture*! thine to show,
In rugged rock, a feeling sense of woe.

§ 5. Of *strophe*, *antistrophe*, and *epod*.

But the stanza of Ode may, as anciently, be
twofold; the *strophe* and *antistrophe* of one mea-

* *Socrates*.

† *Seneca*.

sure,

sure, and the epode of another: a fine example of which may be taken from *Gray's Ode to Poetry*; which consists of three such parts, as the following, where the amplest variety, yet most perfect regularity, the boldest elevation, with the most expressive harmony, are as easy to be scanned, as the measures, by the feeling Reader.

I. 1.

Awake, Eolian lyre, awake,
And give to rapture all thy trembling strings.
From Helicon's harmonious springs
A thousand rills their mazy progress take.
The laughing flow'rs, that round them blow,
Drink life and fragrance, as they flow.
Now the rich stream of music winds along,
Deep, majestic, smooth and strong,
'Through verdant vales, and Ceres' golden reign:
Now rolling down the steep amain,
Headlong, impetuous, see it pour:
The rocks, and nodding groves rebellow to the roar.

I. 2.

Oh! sov'reign of the willing soul,
Parent of sweet, and solemn-breathing airs,
Enchanting shell! the sullen Cares,
And frantic Passions hear thy soft controul.
On Thracia's hills the Lord of war
Has curb'd the fury of his car,
And dropt his thirsty lance at thy command.
Perching on the scepter'd hand
Of Jove, the magic lulls the feather'd king
With ruffled plumes, and flagging wing:

Quencht

Quencht in dark clouds of slumber by
The terror of his beak, and lightnings of his eye.

III. 3.

Thee the voice, the dance, obey,
Temper'd to thy warbled lay;
O'er Idalia's velvet-green
The-rosy-crowned Loves are seen,
On Cytherea's day!
With antic sports, and blue-ey'd pleasures
Frisking light in frolic measures;
Now pursuing, now retreating,
Now in circling troops they meet:
To brisk notes in cadence beating,
Glance their many-twinkling feet.
Slow melting strains their queen's approach declare:
Where'er she turns, the Graces homage pay.
With arms sublime, that float upon the air,
In gliding state she wins her easy way:
O'er her warm cheek, and rising bosom, move
The bloom of young Desire, and purple light of Love.

Though we have seen therefore the iambic, in its several species, adapted to the several species of exalted poetry, the trochaic to the joyous or sprightly, and the dactylic or galloping measure to ballad; we find, without surprise, continuous dimeters sometimes grave, and continuous heroics sometimes merry; the long alternate iambic no more confined to elegy, than elegy confined to that solemn measure; the shorter iambic alternations common to song solemn and familiar, while the latter alone claims the supernumerary feeble; trochaics

tuning heavenly as well as earthly joy, and dactyls themselves not incompatible with the sublimest psalmody; and all this only by transference of the original to the figurative application.

§ 6. *Of sonnet.*

Most of the natural, and thence certainly the principal combinations, have we seen of english verse. Ode, especially pindaric, is susceptible not only of the stanzaes several or conjunct we have seen, but of numberless others, unlimited as it is in length both of stanza and line; and capable of combining any or all the measures.

The minor kinds of poetry are tied neither to length nor to measure, except only *sonnet*, which for whatever reason, in every language that uses it, consists of fourteen heroic lines. It prevails only in riming tongues; and the number of verses seems chosen as divisible into three stanzaes, two of four and one of six verses; the stanzaes, especially the two first, being commonly interwoven by the rimes.

Sonnet may therefore rime

the first and third;

the second, fourth, fifth, and seventh;

the sixth, eighth, ninth, eleventh;

the tenth and twelfth;

the thirteenth and fourteenth: as *

* *Dodley's Collection*, ii. 322.

O *, whom virtue makes the worthy heir
 Of * *s titles, and of *'s estate :
 Blest in a spouse, whose beauty, though so rare,
 Is the least grace of all that round her wait !

While other youths, sprung from the good and great,
 In devious paths of pleasure, seek their bane,
 Reckless of wisdom's lore, of birth, or state ;
 Meanly debauched, or insolently vain ;

Through Virtue's sacred gate to Honor's fane
 You and your fair associate ceaseless climb,
 With glorious emulation sure to gain
 A meed, shall last beyond the reign of Time :
 From your example, long may Britain see,
 Degen'rate Britain ! what the great should be.

This may be named the alternate sonnet : another kind rimes,

the first, fourth, fifth, eighth ;
 the second, third, sixth, seventh ;
 the ninth, eleventh, twelfth, fourteenth ;
 the tenth and thirteenth : thus, *

C * * s, I hop'd the little heaven should spare
 Of my short day, which fleets away so fast,
 And sickness threats with clouds to overcast,
 In social converse oft with thee to share.

Ill-luck for me, that wayward fate should tear
 Thee from the haven thou hadst gain'd at last,
 Again to try the toils and dangers past
 In foreign climates, and in hostile air.

* *Dodley's Collection*, ii. 325.

Yet, duteous to thy country's call, attend,
 Who claims her portion of thy useful years,
 And back with speed thy course to Britain bend :
 If, ere again we meet, perchance should end
 My dark'ning eve, thou'lt pay some friendly tears,
 Grateful to him, who liv'd and di'd thy friend.

A third species, observing the same connexion of the first two stanzaes, makes the third rime three correlatively to three * ;

W *, whose dear friendship in the dawning years
 Of undesigning childhood first began,
 Through youths gay morn with even tenor ran,
 My noon conducted, and my evening chears ;

Rightly dost thou, in whom combin'd appears
 Whate'er for public life completes the man,
 With active zeal strike out a larger plan,
 No useless friend to senators and peers !

Me mod'rate talents, and a small estate
 Fit for Retirement's unambitious shade ;
 Nor envy I, who near approach the throne ;
 But joyful see thee mingle with the great,
 See thy deserts with due distinction paid,
 And praise thy lot, contented with my own.

CHAPTER V.

Of poetic LANGUAGE.

THE theory of measure and stanza thus exhibited, it remains only to investigate the system of poetic language, and to make such con-

* *Dodsley's Collection*, ii. 333.

cluding

cluding remarks upon the whole, as may leave nothing unsettled that regards the stile, whether of verse or prose.

And first, that language which breaths inspiration, cannot but soar beyond vulgar practice; yet while its first object is the uncommon, the licences which Reason admires, must still stand the test of Reason.

The employment of figures is a licence in language, calculated to supply an abundance of images, and so to speak the richness, not the poverty (as some have poorly thought) of expression.

Figure is therefore the child of choice, not of necessity; and common friend as she must be to both kinds of composition, her freedom must prove more agreeable to that which at once authorises more boldness, and demands more embellishment.

Of all figures none is more suited to elevated Eloquence, and every Poetry, than that which animates all nature, makes persons of all her parts, and so rendering every thing male or female, excludes the inanimate neuter gender.

§ I. Of PERSONIFICATION, or poetic GENDER.

As all animals, where sex is distinguished, are *male* or *female*, and all animals or things, where sex is not distinguished, are *neither* male nor female; nouns or their names can in any language be but of three *genders* or kinds, termed the *masculine*, *feminine*, and *neuter*. This distinction some tongues mark by appropriated endings, and others leave entirely to the idea; whence languages, like hori-

zons, may be divided into rational and sensible, as into *ideal* and *terminative*.

But in all language, as in all nature, numberless names bear analogy to sex, where no sex can be literally known. Some terminative tongues therefore, particularly the *greek* and *latin*, have opened to all those the masculine and feminine classes, and yet left a sufficient number neuter. Emboldened by which venerable parents, the *italian*, *spanish*, and *french* have gone a step farther, and precluding neutrality, have lifted every name under a male or female banner. In all, where sense easily can, it fixes the gender, which in the rest is pointed by termination.

Though idea must doubtless make many exceptions from ending, where the former was indeed exhibited by the latter, figure could add no animation to the masculine or feminine, and could positively give none to the neuter. Many animals therefore and other agents, whose sex may well be imagined, though not known, are in terminative tongues so tied down by their endings, that their gender must often there be quite different from what it is in languages that, like ours, know gender only from idea.

Modern terminative tongues, by forbidding neutrality and rendering every name male or female, can neither separate sex from the most inanimate object on the most lifeless occasion, nor bestow it (unless sometimes by distinctive exchange) upon the most naturally or necessarily enlivened; whereas the *english* language, like a genuine daughter of Nature,

ture, does both; enjoying literally all the three genders, and reducing them figuratively to two; so expressing sexless things precisely neuter as they are, or giving them, when she will, as visible animation.

Fixt therefore on the sense, and untied to the sound, she distinguishes gender only by sex literal or figurative, literal upon ordinary and figurative on higher occasions. Not pointing sex by noun, she must ascertain it by pronoun or pronominal; nor this finds she needful but in the singular number, by *he* or *him* or *his* for the masculine personal, and for the feminine by *she* or *her*, which is at once pronoun and pronominal. Whatever is of neither sex is specified by *it* or (the modern) *its*. But Poetry animating all nature, by metaphoric power renders every thing male or female: a division formerly made even in literal stile, till the introduction of the neutral appropriative *its*, rendered it there no longer necessary. But the figurative, which may absolutely exclude the neuter gender, and constitute every thing a person, must also find its sex, steering still by the compass of Analogy.

Whatever then bears the remotest affinity to a male by any kind of masculine quality, becomes a figurative or poetical *he*; or to a female by any kind of feminine quality, a figurative or poetical *she*. But every thing may, nay must bear some affinity to one or the other. Whence every thing may be figured male or female.

Thus whatever speaks active power forms the idea of *heship*, passive that of *sheship*. Of the

sexes therefore in their several relations may all Nature's two classes be distinguished.

Husband and wife thus become the *drone* and the *bee*, the *elm* and the *vine*, *Chaos* and *Night*, *Genius* and *Fancy*, &c. father and daughter *Time* and *Day*; mother and son *Sin* and *Death*; mother and daughter *Voice* and *Word*, brother and sister *Sun* and *Moon*, *Star* and *Planet*, *Hill* and *Vale*, &c.

Mothers are all containers sensible or intellectual; every abstract or collective of thing, quality or action; not only therefore *world*, *earth*, *country*, *city*, *structure*; *water*, &c. but *nature*, *art*; *light*, *darkness*; *wisdom*, *folly*; *virtue*, *vice*; *pleasure*, *pain*; *health*, *sickness*, &c. nay, *life*, *soul*, *understanding*, *will*, *thought*, *imagination*, *idea*; as well as *mode*, *figure*, *form*, &c.

Generals comprehend doubtless particulars; so gender extends by analogy.

As *country*, so *province*, *county*, *manor*, *plain*, *lawn*, &c.

As *city*, so *street*, *structure*, *house*, *court*, *college*, *school*, &c.

As *house*, so *chamber*, *floor*, *roof*, *door*, *window*, *key*; nay, *bed*, *seat*, *chair*, *table*, &c. and so *ship*, even *man-of-war*, *merchantman*, &c.

As *machine*, so *clock*, *watch*, &c.

As *water*, so *lake*, *rain*, *snow*, *hail*, *ice*, *drop*, &c.

As *region*, so *north*, *south*, *east*, and *west*.

As *word*, so *command*, *prayer*, *sentence*, *language*, &c.

In literal gender all tongues and pens must agree; in figurative they may sometimes differ; and between

tween rational and terminative gender, the analogy must prove still more precarious. For, where sex is not literally distinguishable, that which is tied down to termination in one language, may by some natural affinity, or occasional happiness, appear of either of the other genders in a free one. And in different dialects, or the same, where idea alone points gender, epicene or undistinguished things, animate or inanimate, may be represented in different analogies of different genders; but in animals of known sex, where neither is specified or both are involved, the masculine, as the prior or the general gender, naturally claims the preference. Thus, according to conjugal or parental, forcible or feeble idea, are birds, fishes, reptiles, insects, rivers, mountains and trees exhibited in common stile masculine, feminine, or neuter; and in the more animated, male or female.

That this theory is built on irrefragable practice, the following examples will evince, drawn immediately either from the stile of Inspiration, or from that which shines solely by her light; and above all from MILTON's *Paradise lost*, which, worthy of the sacred text it paraphrases, is in personification, as perhaps in every other figure, the completest model of our tongue.

viii. 148. ———— and other *suns* perhaps

With their attendant *moons* thou wilt descry,

Communicating *male* and *female* light:

Which *two* great *sexes* animate the world:

vii. 489. The *female* bee that feeds her husband drone.

v. 215. ———— or they led the vine

To wed *her elm*: *she* spous'd about *him* twines
Her marriageable arms.

ii. 894. ————where eldest *Night*,
 And *Chaos*, ancestors of Nature, hold
 Eternal anarchy.

907. ————*Chaos* umpire sits,
 And by decision more embroils the fray,
 By which *he* reigns.

vi. 406. Now *Night* *her* course began, and over
 heaven

Inducing darkness, grateful truce impos'd,
 And silence on the odious din of war.

v. 1. Now *Morn* *her* rosy steps in th'eastern clime
 Advancing, sow'd the earth with orient pearl.

ii. 724. Had not the snaky *for'refs* &c.

746. ————the *portrefs* of hell-gate——

790. I fled, but *he* pursu'd——

804. Grim *Death* my son——

viii. 518. ————till th'am'rous bird of night
 Sung spousal, and bid haste the *evening-star*
 On *his* hill-top, to light the bridal lamp.

vii. 366. And hence the morning-planet guilds *her*
 horns.

v. 620. ————which yonder starry *sphere*
 Of planets, and of fixt, in all *her* wheels
 Resembles nearest.

vii. 242. And *Earth* self-balanc'd on *her* center hung.

vi. 195. ————as if on earth

Winds under ground, or waters forcing way
 Sidelong, had pusht a *mountain* from *his* seat
 Half-sunk with all *his* pines.

i. 670. There stood a *hill* not far, whose grisly top
 Belcht

Belcht fire and rolling smoke; the rest entire
Shon, with a glossy scurf: undoubted sign
That in *his* womb was hard metallic ore,
The work of sulphur.

iv. 254. ————— or the flow'ry lap
Of some irriguous *valley* spred *her* store.

i. 684. ————— by him first
Men also, and by his suggestion taught,
Ransackt the center, and with impious hands
Rifled the bowels of their *mother Earth*,
For treasures better hid.

i. 351. A multitude like which the pop'lous *North*
Pour'd never from *her* frozen loins——

xii. 537. ————— so shall the *world* go on
To good malignant, to bad men benign,
Under *her* own weight groaning——

vi. 867. *Hell* heard th'insufferable noise, *Hell* saw
Heav'n ruining from Heav'n, and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.

i. 722. ————— Th'ascending *pile*
Stood fixt *her* stately height.

v. 391. ————— Rais'd of grassy turf
Their *table* was, and mossy seats had round;
And on *her* ample square from side to side
All Autumn pil'd——

297. ————— for *Nature* here
Wanton'd as in *her* prime, and play'd at will
Her virgin-fancies——

v. 625. And in their motions *Harmony* divine
So smooths *her* charming tones, that God's own ear
Listens delighted.

iii. 228. And shall *Grace* not find means, that finds
her way

The speediest of the winged messengers
To visit all thy creatures?

i. 591: ———his *form* had yet not lost

All her orig'nal brightness——

So *Young*, N. Th.

By *Darkness*, and by *Silence*, *sisters* dread!
and

Truth, radiant *goddesses*!——

and *Gay*: R. S. 33.

Here blooming *Health* exerts her gentle reign,

And strings the sinews of th'industrious swain.

Nor with less dignity opens *Armstrong* his address to
the *Goddesses*:

Daughter of *Peon*, *Queen* of ev'ry joy,

Hygieia!

As the *virtues* and *vices*, so the *passions* of either
kind, cannot but be females: thus *Gay*, Fab. I.
xxviii. 3.

When *Envy* reads the nervous lines,

She frets, *she* rails, *she* raves, *she* pines.

so *Young*, N. Th.

Joy has her tears, and *Transport* has her death.

Numberless are the incomparable personifications
in the sole source of the sublime, and the true criterion
of analogy:

Pf. lxvii. 6. Then shall the earth bring forth her
increase; and God, even our own God, shall give us
his blessing.

lxviii. 31. *Then shall the princes come out of Egypt: the Morians land (or, as the later version lowers it, Ethiopia) shall soon stretch out her hands unto God.*

Hosea, xiii. 16. *Samaria shall become desolate, for she hath rebelled against her God.*

Lam. i. 1. *How doth the city sit solitary, that was full of people? how is she become as a widow? she that was great among the nations, and princess among the provinces, how is she become tributary?*

Job, xxxviii. 32. *Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?*

St. James, i. 4. *Let Patience have her perfect work.*

1 Cor. xiii. 4. *Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not herself, is not puffed up; doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*

But, not to multiply examples, which he that runs may read, a companion to St. Paul's CHARITY, must be allowed Solomon's WISDOM:

Prov. iii, 13. *Happy is the man that findeth Wisdom, and the man that getteth Understanding.*

14. *For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*

15. *She is more precious than rubies, and all the things thou canst desire, are not to be compared unto her.*

16. *Length of days is in her right-hand, [and] in her left-hand, riches and honor.*

17. Her

17. *Her ways are ways of pleasantness, and all her paths are peace.*

18. *She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.*

What honor then does he recommend to the pupil, whom he bids,

Prov. vii. 4. *Say unto Wisdom, Thou art my sister; and call Understanding thy kinswoman!*

While the great rules of gender are thus unalterably fixed, many words, originally of one gender, take in figurative employment another. Nor is Analogy violated, but strictly preserved, when the same terms, in different authors or the same, appear in different gender in different acceptation.

Heaven is doubtless as regular a female as *Earth* or *Hell*: witness *P. L.* vii. 499.

Now *Heaven* in all *her* glory shon, and roll'd
Her motions, as the great First-Mover's hand
 First wheel'd their course. *Earth* in *her* rich attire
 Consummate, lovely smil'd——

574. ————He through *Heaven*
 That open'd wide *her* blazing portals, led
 To God's eternal house direct the way.

Nor a less regular male, when used for its host:

v. 44. ————*Heaven* wakes with all *his* eyes,
 Whom to behold, but thee, Nature's desire?

vi. 783. ————*Heaven* *his* wonted face renew'd,
 And with fresh flourets Hill and Valley smil'd.

Egypt is no more male than *Ethiopia*, yet may *she*
 take the gender of the flood *she* personates:

Jer. xlvi. 8. *Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith: I will go up, &c.*

Though nation, tribe, family, &c. be undoubted females, we find *people*, in like poetical manner, of the strong or general gender:

Num. xxiii. 24. *Behold the people shall rise up as a great lion, and lift himself up as a young lion: he shall not ly down, until he eat of the prey, and drink the blood of the slain.*

Man himself have we seen both of the common gender and common number:

Gen. i. 27. *So God created man in his own image; in the image of God created he him, male and female created he them.*

In this general, or first, and so preferable gender may be ranked then any undistinguished individual of the species: as,

Esther iv. 11. *All the kings servants, and the people of the kings provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre that he may live.*

If the general or masculine singular may thus imply all sex, the general or masculine plural may well combine the genders. Nor has any of the ancients more exquisitely exemplified this figure than our great master *Milton*: P. L. iv. 288.

*Two of far nobler shape, erect and tall,
Godlike erect, whom native Honor clad,
In naked majesty seem'd lords of all,*

Nay,

Nay, in *Jotham's* first of parables (*Judges ix. 8, &c.*) when the olive, the fig, the vine, and the bramble are successively invited to be king over the trees; *king* may mean, as often in other languages, rather ruler in the general than in any definite gender. And the same scripture which relates (*Gen. i. 11, &c.*) the creation of *the fruit-tree yielding fruit—herb yielding seed—every winged fowl—the living creature—beast of the earth—and every thing that creepeth upon the earth—after his kind*, for its kind in the neuter gender, fails not to make them female, when literal maternality is intended: as, *Ezek. xxxiv. 27. And the tree of the field shall yield her fruit.*

Joel ii. 22. And the tree beareth her fruit.
prophets naturally followed by the poetic paraphrast:
P. L. vii. 311.

And *fruit-tree* yielding fruit after *her* kind,
Whose seed is in *herself* upon the earth.

As *Milton* weds the *elm* and the *vine*, so *Gay* entwines at least the *oak* and the *beech*, painting the former with like propriety the male: *R. S. 59.*

Where the tall *oak* his spreading arms entwines,
And with the *beech* a mutual shade combines.
without however settling the gender of the latter,
whom *Prior* considers female: *N. B. M.*

South of the castle, in a verdant glade,
A spreading *beech* extends *her* friendly shade.

The female tree is naturally followed by every plant, herb, flower. As the *oak* is titled the *king* of trees, so is the *rose* the *queen* of flowers; and so says *Young*, *N. Th.*

Queen-lilies! —————

and

and *Thomson*, Summer:

But one the follower of the sun, they say,
Sad when he sets, shuts up *her* yellow leaves,
Weeping all night; and when he warm returns,
Points *her* enamor'd bosom to his ray.

Animals, of which, as less familiar to man, the sex is less distinguished, are said to be of the *epicene* or common gender; which being indeed no gender at all, they may be occasionally regarded of either, whether of the powerful or of the productive, but especially of that in which they are better known.

Of the masculine therefore, or preferable gender, find we *Behemoth*, *Leviathan*, &c.

Job xl. 15. *Behold now, Behemoth, which I made with thee: he eateth grass as an ox.*

xli. 1. *Canst thou draw out Leviathan with a hook, or his tongue with a cord which thou lettest down.*

and of the feminine, or maternal, the *eagle*, the *hawk*, and the *ostrich*; of which last says *Job*:

xxxix. 18. *What time she listeth up herself on high, she scorneth the horse and his rider.*

Is 26. *Doth the hawk fly by thy wisdom, and stretch her wings towards the south?*

27. *Doth the eagle mount up at thy command, and make her nest on high?*

which hinders not *Gay* from painting the royal bird masculine. *Fab. I. iv. 9.*

The bird obedient from heaven's height

Downward directs *his* rapid flight.

while *Milton* changes little else than the gender, as of *fruit-tree*, so of *fowl*: vii. 451.

Let

Let Earth bring forth *fowl* living in *her* kind.
Gay makes *fowl* no less properly masculine: *R. S.*
 315.

Then, lest some sentry-*fowl* the fraud descry,
 And bid *his* fellows from the danger fly, &c.
 Yet, though *Solomon* (at least his translators) employ
 the female *bird* as the object of comparison
 even to a man:

*Prov. xxvii. 8. As a bird that wandereth from
 her nest, so is a man that wandereth from his place.*
Milton sings in the epicene gender as well *bird* as
phenix: vii. 394.

And ev'ry *bird* of wing after *his* kind.
*v. 271. —————*to all the fowls he seems
 A *phenix*, gaz'd by all as that sole bird,
 When, to enshrine *his* relics in the sun's
 Bright temple, to egyptian Thebes he flies.
 The female-*pigeon* is the *dove*: as *E. on M. iii. 53.*
 Say, will the falcon, stooping from above,
 Smit with *her* varying plumage, spare the *dove*?
Thomson however is abundantly authoris'd to treat
 the *stockdove* in the general gender: *Summer ———*
 The *stockdove* only through the forest coos
 Mournfully hoarse, oft ceasing from *his* plaint.
Milton, with his own dignity, exhibits the female
swan: (vii. 438.)

—————the *swan* with arched neck
 Between *her* white wings mantling proudly, rows
 Her state with oary feet:
 and *Pope* the male, as the songster: *R. L. v. 65.*
 Thus on Meander's flow'ry margin lies
 Th'expiring *swan*; and as *he* sings, *he* dies.

The

The males are generally held the songsters: as *Pope* says of the *lark*, that *joy tunes his voice*, and makes the *linnet* pour *his* throat; so *Gay*, R. S. 353.

Nor shall the *mountain-lark* the *Muse* detain,
That greets the morning with *his* early strain.
yet sweetly sings *Milton*, in either gender, the songster of the night: *P. L.* v. 38.

———Now is the pleasant time,
The cool, the silent, save where silence yields
To the *night-warbling bird*, that now awake,
Tunes sweetest *his* love-labor'd song——
iii. 38. —————as the *wakeful bird*
Sings darkling, and in shadieft covert hid
Tunes *her* nocturnal note.

Where gender depends on signification, that is, on sex, literal or figurative, all tongues might, by inattention, be expected to agree. But, as we see that in the same language epicene, like other animals, may by different authors, or on different occasions, be exhibited in male or female character; that under the same name an object may be regarded here as a father, there as a mother; now as an active, then as a passive agent; we shall no more be surpris'd that genders differ or agree in different tongues or the same, than that objects can be imagined in one and the same, or in diverse acceptations.

Thus the *eagle*, masculine in greek, feminine in latin, and common (though literally feminine) in french; the *hawk*, like the *swan*, masculine in all three, and the *lark* in all three feminine; the *night-ingle* feminine in greek, of either gender in latin,
and

and masculine in french, &c. are all in english equally of the common gender.

So, as the *ostrich* the *partridge*, common in greek and latin, and only feminine in french; and the *stork*, masculine in greek, yet feminine in latin and french, are both alike common in the free british language: where *Pope* says, *E. on M. iii. 105.*

Who bid the *stork*, Columbus-like, explore
Heav'ns not *his* own, and worlds unknown before?
and *Gay*, *R. S. 321.*

His early flight th'ill-fated *partridge* takes,
And quits the friendly shelter of the brakes.

As to birds, so to beasts, with which we are less familiarly acquainted, different tongues may appropriate different genders. Thus the *bare* masculine in french, latin, and greek, and the *otter* feminine in all three, take each from their nature the other gender in english; and the *fox*, a female in greek and latin, is commonly a male in french as well as in english, though both can in specification assign the other sex; as the english can easily imagine with her sisters or predecessors either a female otter, or a buck-hare.

Of inferior or obscene animals, the *mouse*, masculine in the three other languages, is feminine in french; naturally followed by the *bat*, who is also a female in the greek. The *weasel*, feminine in the other three, is still common in english; as must be the *frog*; which though masculine in greek, is of the delicate gender in latin and french, while the *toad* is a *he* in every language. The *mole*, feminine
in

in french, and masculine in greek, is in english full as doubtful as in latin. Waiving useless examples of the latter class, hear we, or rather see we, *Gay's hare* and *grayhound*: *R. S.* 293.

He snaps deceitful air with empty jaws:
The subtle *hare* darts swift beneath *his* paws,
She flies, *he* stretches; now with nimble bound
Eager *he* presses on, but overshoots *his* ground,
She turns, *he* winds, and soon regains the way,
Then tears with gory mouth the screaming prey.
or *Somerville's hare* and *hounds*, *Chace* ii. 266.

————— And now in open view
See, see, *she* flies! each eager *hound* exerts
His utmost speed, and stretches ev'ry nerve.
How quick *she* turns! their gaping jaws eludes,
And yet a moment lives—till round enclos'd
By all the greedy pack, with infant-screams
She yields *her* breath, and there reluctant dies.

Of the fox the same poets: *R. S.* 391.

Canst thou the stag's laborious chace direct,
Or the strong *fox* through all *his* arts detect?
Chace, iii. 54.

————— while from *his* kennel sneaks
The conscious *villain*. See, *he* sculks along
Sleek at the shepherd's cost.

Here too we find, on like principle, the *pike* masculine as well as the *otter*, nay the *perch*, and even the *eel*, though both also female in other tongues; the *pike* alone asserting *his* sex in each language: iv. 359.

Where rages not Oppression? where, alas!

Is

Is Innocence secure? Rapine and Spoil
Haunt even the lowest deeps: seas have their sharks,
Rivers and ponds inclos'd the rav'nous *pike*.

He in *his* turn becomes a prey: on *him*
Th'amphibious *otter* feasts. Just is *his* fate
Deserv'd. But tyrants know no bounds: nor
spears,

That bristle on *his* back, defend the *perch*
From *his* wide greedy jaws; nor burnisht mail
The yellow *carp*; nor all *his* arts can save
Th'insinuating *eel*, that hides *his* head
Beneath the slimy mud: nor yet escapes
The crimson-spotted *trout*, the river's pride
And beauty of the stream.

Which beauty however, as well as the *salmon*,
Gay paints of the general gender, R. S. 151.

When if or chance or hunger's pow'rful sway
Directs the roving *trout* this fatal way,
He greedily sucks in the twining bait.
&c.

225. If an enormous *salmon* chance to spy
The wanton errors of the floating fly,
He lifts *his* silver-gills, &c.

While the latin, and thence the french, have tied
the *whale* to a feminine, and the greek to a neutral
termination, an english poet can equally feign it the
king or *queen* of fishes.

Like fishes, reptiles take naturally the indefinite
masculine: as the *serpent*, the *worm*, and their fa-
milies. Thus P. L. ix. 86.

The *serpent*, subtlest beast of all the field,

Him,

Him, after long debate, irresolute
Of thoughts revolv'd, his final sentence chose
Fit vessel, fittest imp of fraud——

The *adder* however, or *viper*, though of either
gender, more generally counted a female: as

Pf. lviii. 4. ——like the deaf *adder*, that stoppeth
her ears.

So *Gay*, Fab. II. xvi. 125.

As thus he spoke, from out the mold
An *earth-worm*, huge of size, unroll'd
His monstrous length.

and *Thomson*, Summer——

The *glow-worm* lights his lamp.

Insects, like other epicene animals, divide them-
selves into the strong and the weak, the coarse and
the fine, and so into the male and female genders.
Yet here too the languages, nay the poets in a free
one, are themselves divided.

The *fly* therefore, usually female in other tongues,
is as good a male in ours as the *butterfly*; which,
generally masculine, is honored in greek with the
gender, as with the very name of the *soul*. Says
the *fly* therefore, *Gay's Fables*, II. viii. 117.

Sir, I'm a gentleman. Is't fit

That I to industry submit?

and the *snail*, I. xxiv. penult couplet,

And what's a *butterfly*? at best

He's but a caterpillar drest.

and the fabulist himself, line 11.

His now forgotten friend a *snail*

Beneath his house, with slimy trail

Crawls o'er the grass.

Thomson sticks not to talk of the villain spider; though *Solomon* says,

Prov. xxx. 28. *The spider taketh hold with her hands, and is in kings palaces.*

The *ant*, a female in french as in latin, and commonly in english, may here however be a male as well as in greek: thus *Solomon*,

Prov. vi. 6. *Go to the ant, thou sluggard; consider her ways, and be wise.*

But *Gay*, *Fab.* II. 481.

An *ant* there was, whose forward prate
Controll'd all matters in debate:

Whether he knew the thing or no,

His tongue eternally would go.

As *Gay* considers *insect* in the general gender, *R. S.* 201.

When, if an *insect* fall, his certain guide,

He gently takes *him* from the whirling tide.

In the same idea he distinguishes the *bees* and *drones*, not like *Milton* after *Virgil*, of opposite sexes, but of opposite characters in the same.

83. The careful *insect*, midst *his* works I view,

Now from the flow'rs exhaust the fragrant dew,

With golden treasures load *his* little thighs,

And steer *his* distant journey through the skies.

Some against hostile *drones* the hive defend,

Others with sweets the waxen cells distend.

The *wasps*, female in latin and french, join, in english as in greek, the gender of the *drones*: as we learn from the same unquestioned authority:

Fab.

Fab. I. x. 61.

The *wasp* and *drone*, you must agree,
Live with more elegance than we :
Like *gentlemen* they sport and play,
No business interrupts the day.

The elements divide themselves according to their nature : *air* (or *ether*) and *fire* being as obviously of the active, as *earth* and *water* of the passive gender.

So powerful agents, as *winds* and *floods*, are held universally he's : yet a gentle *gale*, like a gentle *stream*, might submit either to female idea or ending. *Zephyr* is however as constant a male as *Zephyrus*, and this as *Eurus*, *Boreas*, or *Auster* ; while rivers fail not to observe the distinction : thus

Eccles. i. 6. *The wind returneth again, according to his circuits.*

so *Thomson*, Spring——

If brusht from russian wilds a cutting *gale*
Rise not, and scatter from *his* foggy wings
The bitter mildew——

and again,

The *north-east* spends *his* rage——

as *Milton*, P. L. iv. 223.

Southward through Eden went a *river* large,
Nor chang'd *his* course.

Much more may proper floods be male ; as *For-dan*, *Nile*, *Euphrates*, *Tigris*, *Danube*, *Rhine*, *Rhone*, *Po*, *Tiber*, &c. and the gentler female ; as *Lethe*, by the same authority : ii. 582.

Far off from these a slow and silent stream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth.

In like manner *Thomson* :

Where the *Rhine* loses his majestic force
In belgian plains.

The french, after the latin, makes many gallic, even great rivers, feminine ; as the *Seine*, the *Marne* ; nay some in spite of origin, as the *Loire*, the *Garonne*. But the *Seine* appeared originally male as well as female, *Sequanus* as well as *Sequana* ; and the little *Loir* at least follows the *Liger* or *Ligeris*. Without solecism then may an english poet make them all masculine like the *Thames* or the *Severn* ; though, if latinly emperioned, *Sabrina* (or *Sabiana*) with *Sequana*, will retain her native gender. So the *Sone* may flow of like gender with the *Arar*, and the *Maese* or *Meuse* may differ from the *Mosa*.

The latin and the french, regardless of idea, have both left *lake* of the stronger gender ; but the english, with the greek, considers it a peaceful container. Thus our Oracle : iv. 261.

————— or in a *lake*,

That to the fringed bank, with myrtle crown'd,
Her crystal mirror holds————

All Nature and all Art have concurred in the gender of the *virgin-stream*, as well as of *mother-Earth*. Yet various is the gender, as the varied idea of *ocean*, *sea*, and *deep*.

Old *Ocean* has ever heaved his waves with masculine dignity : the *sea* sometimes figures a bounded ocean, sometimes a copious womb of waters, and sometimes a merely neutral being : of the last gender as it is always in common stile, it may assume either of the other in the extraordinary. The same
I may

may be said of the *deep*, which literally neuter, as originally adjective, proves a figurative male or female, as substitute of *ocean* or *sea*.

Thus Ezek. xxvi. 3. —as the sea causeth his waves to come up—

and Jonah i. 15. —and the sea ceased from her raging.

So Hab. iii. 10. The deep uttered his voice, and lift up his hands on high.

Yet Pope treats *sea* as *ocean*: Eth. Ep. iv. 201.

Back to his bounds their subject *sea* command,

And roll obedient rivers through the land.

while Milton treats *deep* as *sea*: P. L. ii. 12.

For, since no *deep* within her gulf can hold
Immortal vigor—

However generally *water*, and so *lymph*, be a modest fair, stronger liquids prove no less justly of the stronger gender, whether natural, as *milk*, *blood*, *chyle*; or artificial, as *wine*, *cyder*, *ale*, &c. thus Thomson in his *Autumn*:

Nor wanting is the brown *october*, drawn
Mature and perfect, from his dark retreat
Of thirty years.

Our language has followed at once reason and example in holding *mountains* and *hills* robust and masculine objects. Such the french holds her proper, though her general or appellative *mountain* and *hill* she yield to italian etymology and female termination; following nevertheless faithfully her latin parent in the feminine gender of the proper *Alps*, and in the masculine of their appellative. But

males the latin and english regard both proper and appellative *mountains*, though they allow some few of the former, as *Etna*, *Soracte*, with *Alps*, to their native feminine.

So *trees*, figured females in latin as in greek, prove males both in french and in english; while in maternal capacity we see our analogy behold them in the maternal gender.

Time has ever been painted a masculine (when not a neutral) power: the *Days* and *Hours* are his female progeny; though the latin more commonly, and the french always deem the *Days* his sons.

Languages have generally agreed to make *Months* masculine. About the gender of the *Seasons* there is less general consent. The ancient tongues are absolutely divided: among the moderns the french exhibits them masculine. The english here as elsewhere has a perfect liberty, painting them sometimes males like the french, and sometimes parental females, which both *Months* and *Seasons* may be figured as naturally as *Days* or *Trees*.

Young's authority on this subject must be alike pleasing and perswasive: *N. Th.*

Man is the tale of narrative old *Time*:

Sad tale! which high as paradise begins,

As if the toil of travel to delude

From stage to stage in *his* eternal round.

The *Days* his *daughters*, as they spin our hours

On Fortune's wheel, where accident unthought

Oft in a moment snaps *Lifes* strongest thread.

Each, in *her* turn, some tragic story tells,

With

With now and then a wretched farce between,
And fills his chronicle with human woes.
Here indeed the *hours* are spun, and not characterized, as usual, the harbingers of *Aurora*. Nor does the same hand that painted the *Days* daughters of *Time*, scruple to represent *Day* brother to *Night*, in the analogy of *Sun* and *Moon*:

And see! *Day's* amiable *sister* sends
Her invitation, in the softest rays
Of mitigated lustre; courts thy sight,
Which suffers from her tyrant-brother's blaze.

No wonder if he see *year* a female:

———— Nor shall the present *year*
Be more tenacious of *her* human leaf,
Or spread of feeble life a thinner fall.

The same master had long before exhibited the seasons females: *Last Day*——

Who decks the *maiden-spring* with flow'ry pride?
Who calls forth *Summer*, like a sparkling bride?
Who joys the *mother-Autumn's* bed to crown,
And bids old *Winter* lay *her* honors down?

So *Gay*, R. S.

123. When genial *Spring* a living warmth bestows,
And o'er the year *her* verdant mantle throws.

343. Cool breaths the morning-air, and *Winter's*
hand

Spreads wide *her* hoary mantle o'er the land.
The poet, who made the *Seasons* his peculiar objects, has indeed represented *Spring* a female, but the other three *her brothers*: thus, *Spring*——

———— and consenting *Spring*

Sheds *her* own rosy garland on their head.
and in the same book :

The *Seasons* since, as hoar Tradition tells,
Have kept their constant chace: the *Winter* keen
Pour'd out *his* waste of snows, and *Summer* shot
His pestilential heats.

as in *Autumn* :

While *Autumn* scatters *his* departing gleams.

General as is the rule that renders the passions
and other abstracts feminine, even these, when im-
plying robuster agency, Poetry sometimes deifies or
demonises in robuster gender. Like *Sleep* thus has
Love in every language been figured a masculine
power, without losing literally the nature of the
noblest passion. The same poet therefore who says,
P. L. vii. 106.

—————and *Sleep*, list'ning to thee, will watch;
Or we can bid *his* absence————

says, viii. 589. —————*Love* refines

The thoughts, and heart enlarges; has *his* seat
In reason, and is judicious; is the scale
By which to heavenly *Love* thou may'st ascend.
nay, represents *Thunder* and *Vengeance* of the stronger
gender: *P. L.*

i. 174. —————and the *Thunder*

Wing'd with red light'ning and impetuous rage,
Perhaps has spent *his* shafts.

ii. 172. —————or from above

Should intermitted *Vengeance* arm again

His red right-hand————

which hinders not *Young* from exhibiting *Vengeance*
and

and *Hate* of the same sex, as the *Furies* or *Harpies*:

And that *bag Vengeance* in a corner charms.

Hatred her brothel has as well as *Love*.

Without any inconsistency then considered *Milton* in one place *Darkness* as an abstract, and elsewhere as brother if not father to *Chaos*: P. L. iv. 665.

Lest total *Darkness* should by night regain

Her old possession——

Allegro, i. 6.

Where brooding *Darkness* spreads *his* jealous wings.
so *Laughter*, *Leisure*, nay *Contemplation*: as 32.

And *Laughter* holding both *his* sides.

In like idea has *Milton* seen masculine the concretes *hot*, *cold*, *moist* and *dry* elegantly emperoned for their abstracts: P. L. ii. 898.

For *hot*, *cold*, *moist* and *dry*, four champions fierce,
Strive here for mast'ry, and to battle bring
Their embryo atoms: they around the flag
Of each *his* faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous——

Thus was *Thomson* authorised to emperon *labor*,
industry, *drudgery*; nor these only, but *heat*, *hunger*,
thirst; nay *vice* and *horror*, into the coarser agents:
Summer——

Hence *Labor* draws *his* tools——

Autumn——

All is the gift of *Industry*; whate'er
Exalts, embellishes, and renders life
Delightful. Pensive *Winter* chear'd by *him*
Sits at the social fire, and happy hears
Th'excluded tempest idly rave along.

His harden'd fingers deck the gaudy Spring:
 Without *him*, Summer were an arid waste.

Summer——

——even *Drudgery himself*
 As at the car *he* sweats, or dusty hews
 The palace-stone, looks gay.

And tyrant-*Heat*, disspreading through the sky,
 By sharp degrees, *his* burning influence rains
 On man and beast, and herb and tepid stream.

Autumn——

Then sated *Hunger* bids *his* brother *Thirst*
 Produce the mighty bowl.

Summer——

——and on the heart
 Misgiving *Horror* lays *his* heavy hand.

While he holds duly female *nature*, *liberty*, *philosophy*, *poetry*; *morning*, *evening*; *country*, *city*, &c. into males turns he *fantom* with *spirit*, *order* with *chaos*; nay with *order*, *wisdom*, *contentment*, *love*, *friendship* and *benevolence*: Summer——

Th'obedient *fantoms* vanish or appear,
 Compound, divide, and into order shift,
 Each to *his* rank.

Spring——

——for who can paint
 Like *Nature*? Can *Imagination* boast,
 Amid *his* gay creation, hues like *hers*?

Autumn——

——nor *Order* yet had drawn

His endless train forth from the dubious gloom.

Summer—— ——princely *Wisdom* then

Dejects

Dejects *his* watchful eye——

———*Contentment* walks

The sunny glade, and feels an inward bliss

Spring o'er *his* mind.

———while in the rosy vale

Love breath'd *his* infant sighs——

Where *Friendship* full exerts *his* softest pow'r.

Winter—— Thought but fond man

Of these, and all the thousand nameless ills,

That one incessant struggle render life,

One scene of toil, of anguish, and of fate;

Vice in *his* high career would stand appall'd,

And heedless rambling Impulse learn to think;

The conscious heart of Charity would warm,

And *his* wide wish *Benevolence* dilate.

Thus *desart* opposes or inhabits *solitude*, while
dome joins the strongest figure the *circle*: so *quiet*
 proves the sister of *labor*, as *day* the brother of *night*,
comet of *planet*, *commerce* the husband of *trade*, *ray*
 the son of *light*, &c.

Summer——

———The *desart* shakes

And gleams, and grumbles through *his* deepest dens.

Autumn——

Then too the pillar'd *dome* magnific heav'd.

His ample roof; and *Luxury* within

Pour'd out *her* glitt'ring stores.

And woo lone *Quiet* in *her* silent walks.

———When the pure *Day* has shut

His sacred eyes.

Poem to the memory of Sir ISAAC NEWTON:
 He first of men with awful wing pursu'd
 The comet through the long elliptic curve,
 As round innum'rous worlds he wound his way.

Collecting ev'ry ray into his kind.

Autumn—

Then *Commerce* brought into the public walk
 The busy merchant, the big warehouse built,
 Rais'd the strong crane, chok't up the loaded street
 With foreign plenty; and on thee, thou *Thames*,
 Large, gentle, deep, majestic king of floods;
 Than whom no river heaves a fuller tide,
 Seiz'd for his grand resort.

—nor *Trade*,
Mother severe of infinite delights!

Thus, while *Swift* not only dedicates to *Prince*
Posterity, but allegorises *Possession* and *Desire*, his
 brother *Gay* employs *poverty* for a poor man: *Dione*,
 iii. 5.

If *Poverty* pass by in tatter'd coat,
 Curs vex his heels, and stretch their barking throat:
 If chance he mingle in the female croud,
 Pride tosses high her head, Scorn laughs aloud.
 and *Pope* makes *Logic* a male, but *Rhetoric* a female
 character: *Dunc.* iv. 23.

There foam'd rebellious *Logic*, gagg'd and bound;
 There stript fair *Rhet'ric* languisht on the ground:
 His blunted arms by sophistry are born,
 And shameless *Billingsgate* her robes adorn.
 All languages agree to make abstracts females: but
 terminative tongues ty down many to the neuter
 gender.

gender. Nay the latin by great peculiarity makes actions in *or* male agents of abstraction. French Analogy, who followed her parent where possible, could not however brook this oddity, and so changed the gender of those actions, together with their termination. English Reason, who first translated (as we saw) the french *eur* into *our*, and is now restoring the latin *or*, prefers still the feminine idea of the immediate parent.

Pope says therefore, *Eth. Ep.* iv. 179.

'Tis Use alone that sanctifies Expençe,

And *Splendor* borrows all *her* rays from Sense.

Nor need we, with the french, to leave *honor* and *labor* exceptions, empowered as we find ourselves to abstract them in a female, to animate them in a male, or to retain them, as commonly, in a neutral character. Thus might either *he* or *she* (especially the latter) have appeared for *it* in the couplet which cloyes not by repetition :

There, english bounty yet a while may stand,

And *Honor* linger ere *it* leave the land.

As man is himself male and female, so are his parts: the animating and mental belonging to the finer or abstractive gender; the corporeal, in like manner, suiting sex to function. Feminine are therefore *life, soul, mind, understanding, will, fancy, thought, idea*; so *voice, sentence, word, prayer, command, &c.*

Language clothes itself in french with a different gender from that of *tongue*. So *mind* and *soul* have been by the ancients tongues held female, while

genius and *spirit*, literal or figurative, are too remote from sex on one hand, and too powerful agents on the other, not to assume the general or the active gender. Thus *Young, N. Th.*

That only, and that amply this performs;
Lifts us above *Lifes* pains, *her* joys above.

A *soul* in commerce with *her* God is heaven.

Soul, when used for *person* or *man*, in general, must be of the general gender: as

Lev. xvii. 10. *And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people.*

or Ps. iii. 2. *Many there be that say of my soul: There is no help for him in his God.*

So *Milton, P. L.* iii. 52.

Shine inward, and the *Mind* through all *her* pow'rs
Irradiate——

viii. 188. But apt the *Mind* or *Fancy* is to rove

Uncheckt, and of *her* roving is no end.

ix. 1127. For *Understanding* rul'd not, and the *Will*
Heard not *her* lore.

and *Pope*, with equal propriety: *E. on C.* 699.

Rome's ancient *Genius*, o'er its ruins spread,

Shakes off the dust, and rears *his* rev'rend head.

where *her* for *its* might have have animated *Rome*, even in ruins; as it also might have *Fancy*, and *his* perhaps *Wit*: *Dunc.* iv. 631.

Before *her*, *Fancy's* gilded clouds decay,

And all *its* varying rainbows dy away:

Wis shoots in vain *its* momentary fires;
The meteor drops, and in a flash expires.

The same poet tells us from *Homer*, that

Prayers are *Jove's daughters*——

but *Milton* more sublimely says himself,

ix. 652. ———and lest that command

Sole daughter of his voice——

The italian proverb, *Words are females, but deeds are males*, improved into *Words are the daughters of the earth, but Things are the sons of heaven*, accounts for the gender of *Young's Exploit*: *N. Th.*

Is this the sole *Exploit*, the single birth,

The solitary son of pow'r divine?

The parts of the body divide themselves naturally into the two classes, thus: *hand, tongue, jaw, cheek, flesh, skin, vein, artery, &c.* have in all language, as in all nature, been found feminine; nay, with like reason, *throat, ear, nostril, rib*; and in tongues that make them not neuter, *mouth, head, &c.*

With the same restriction, *body, foot, finger, arm, elbow; bone, muscle, tendon; neck, back, side, loin, heart, liver; eye, nose, chin, pulse, &c.* tend all to the active and stronger kind.

About the sex of *leg, thigh, breast, shoulder, tooth*, all females in french, there seems elsewhere no general agreement, any more than about that of *face* rather feminine, or of *forehead*, with latin's leave, rather of the hardy gender. The *stomach* is generally masculine; but the *belly*, feminine in greek, both masculine and feminine in latin, and only masculine in french, is also, though capable of she-ship, a figurative *he* in our tongue.—— Thus

Thus Job xxxvii. 1. *At this also my heart trembleth, and is moved out of his place.*

Yet *heart* for *mind* or *soul* must adopt their gender: as Eccclus. xxii. 19. *He that pricketh the heart, maketh her to show her knowlege.*

Hand's gender, which we saw exemplified —

Pf. cxxxvii. 5. *If I forget thee, O Jerusalem! let my right-hand forget her cunning.*

is finely ascertained by *her cunning* understood in the original.

By *man's* gender we may judge of that of the other animals; where a *beak* and a *claw* are as necessarily of the forcible, as a *feather* and a *wing* are of the feeble gender. Yet the latin and the french, both of which make a *foot* and a *talon* masculine, make a *hoof* and a *paw* or *claw* like a *hand* feminine; and a *horn*, though neuter in the ancient tongues, literally of a feminine, and figuratively of a masculine ending in french, may with us join its parents literally in the general, which we must make the masculine gender, or figuratively differ from its french sister as well as from them, by joining a *trumpet*, a *pipe*, &c. in the female gender.

To the various parts of clothing, whether feminine, as *gown*, *coat*, *wig*, *boot*, *slipper*, *garter*, *belt*, *buckle*, &c. masculine, as *hat*, *shoe*, *sock*, *spur*, &c. or indifferently either, according to origin or idea, natural or imagined, as indeed thus to all else may the analogy of gender be extended.

While *Gay* then may plead universal consent for the sex of his *Pin* and his *Needle*: Fab. I. xvi. 27.

She

She knew the name: and thus the fool

Address *her* as a tailor's tool.

like consent will yield sturdier weapons to the more sturdy gender: as a *knife*, a *sword*, a *stick*, a *stone*; a *hammer*, a *leaver*, a *post*, a *stock*, a *bunch*, a *brand*, a *bough*, &c. Yet the french sees in female idea a *sword* and a *stone*, the latter from its analogy to the ancient term for a *rock*, as well as a *bar*, a *beam*, a *brand*, a *branch*, &c. Thus, though *his* may have formerly meant only the general gender, as

St. John xviii. 11. *Put up thy sword into his sheath.*

yet where gender is visibly definite, which only the feminine could be, till *its* completely distinguished the neuter from the masculine, Animation must always have said and must always equally say:

Let thy sword return into his sheath.

and

Let thy sheath receive her sword.

as well as

Ezek. xxi. 4. *Therefore shall my sword go forth out of his sheath against all flesh, from the south to the north.*

Is. xxvi. 21. *The earth also shall disclose her blood, and shall no more cover her slain.*

Very properly then says Thomson, Autumn——

In ev'ry street the sounding hammer pli'd

His massy task.

Precious follow other stones in the potent, or gems in the feeble gender. The greeks and latins held the *adamant*, the *agate*, the *ruby*, the *carbuncle*, the *chrysolite*, the *chrysoprasus*, the *emerald* and the
topaz

topaz masculine; the *sapphire*, *beryl*, *amethyst*, *onyx* and *sardonyx*, with *crystal* like its parent *water*, rather of the gentle gender. The french make them all feminine as their general *stone*, except the *crystal* with the *diamond*, the *ruby* and the *sapphire*. Hence says our *Thomson*, conscious of our powers, bounded only by Reason: *Summer*—

At thee the *ruby* lights *his* deep'ning glow,
A bleeding radiance, grateful to the view!
From thee the *sapphire*, solid ether! takes
His hue cerulean.

A *way*, literal or figurative, is a natural female; yet not only are the greek and latin *mode* and *mood* masculine, but *road* and *path* are in various languages of the callous kind. Well might *Pope* therefore say, *Eth. Ep.* iv. 117.

Grove nods at grove, each *alley* has a *brother*;
And half the platform just reflects the other.

Dust and *ashes* feminine in greek and french, rather masculine in latin, are held impregnators in english; according to *Thomson*, Spring—

Then comes the tulip-race, where Beauty plays
Her gayest freaks: from family diffus'd
To family, as flies the *father-dust*,
The varied colors run.

§ 2. Of poetic DICTION.

From poetic gender, we proceed to poetic diction, which must either consist of terms peculiar to itself, or employ such as are common to prose in a peculiar manner.

Poetry

Poetry therefore not only retains many terms obsolete in prose, but finds or forms to herself a diction denied to the use of her sister.

Still then does she often prefer *host*, *din*, *ken*, *bourne*, *behest*, *plaint* with *plain*, *scoul*; *submits*, *deform*; *erst*, *erewhile*, &c. to *army*, *noise*, *cognisance* or *reach*, *bound* or *boundary*, *command*, *complaint*; *complain*, *frown*; *submissive*, *deformed*; *formerly*, *heretofore*, &c. as in *the Lord of hosts*, the *din* of arms, the *ken* of angels, the *bourne* of life, the high *behest*, the piteous *plaint*, &c. To the many examples we have occasionally had from the poets, add we from Gay's *Dione*:

Will she consent my fighting *plaint* to hear?

P. L. iv. 502. ————aside the Devil turn'd

For envy, yet with jealous leer malign

Ey'd them ascance, and to himself thus *plain'd*.

ii. 490. ————the pouring element

Scouls o'er the darken'd landscape, snow or show'r.

ix. 376. So spake the patriarch of mankind: but Eve

Peristed, yet *submits*, though last, repli'd.

ii. 706. More dreadful and *deform*——

ix. 163. O foul descent! that I who *erst* contended

With gods to sit the high'st, am now constrain'd

Into a beast——

So the verb *like*, in the ancient (chiefly impersonal) sense of *seem* [to], if it still appear venerable in *Ecclesiasticus*, who transpositively says,

xv. 17. *Before man is life and death; and whether him liketh, shall be given him.*

has an unchangeable propriety in the simple sublime, on such occasions; as P. L.

vi. 531. ————— and as they please,
They limb themselves; and color, shape, and size
Assume, as *likes them best*, condense or rare.

While *durefs, welkin, wight, ycleped or yclept* and
bight; whilom, &c. continue to burlesk *hardship,*
sky, creature or person, called or named, heretofore,
&c. witness *Hudibras*:

With these she through the *welkin* flies,
And sometimes carries truth, oft lies.
as he had said before:

There is a tall long-sided dame
But wondrous light, *ycleped* Fame.
So *Milton, Allegro, 11.*

But come, thou Goddess, fair and free,
In Heaven *yclept* Euphrosyne.
&c.

The most elevated stile employs, or may employ the substantives *morn, even, helm, trump, weal, vale or dale, dell, mead, rill, glebe, spray, steed, steer, swain, hind; habitant; domain, acclaim, poesy, &c.* where common language says *morning, evening, helmet, trumpet, wealth or good, valley, recess, meadow, rivulet or brook, clod or soil, branch or bough, horse, bulloc, shepherd or countryman, laborer or ploughman; inhabitant, dominion, acclamation, poetry, &c.*

the adjectives *primal, primordial, supernal, bland, jocund, dulcet, pellucid or translucent or transpicious, umbrageous, irriguous, sinuous, nubilous, oblivious, dolorous, &c.* as well as the participials active or passive in *t* or *te*: *buoyant, vernant, verdant, pendant, repentant, jubilant, horrent, nocent; adust; initiate, elevate,*

vate, devote, &c. for *primary, primitive, heavenly* or *from on high, soothing, jovial, sweet, transparent, shady, watery, winding, cloudy, forgetful, doleful, &c.* *buoying, vernal, green, hanging, penitent, rejoicing, bristling, hurtful; burnt up; initiated, elevated, devoted, &c.*

the verbs *illumine* and *illumine, relume, opine, in-hume, intervolve, circumfuse, lacerate, simulate, annumerate, &c.* for *enlighten* or *enlight, relight* or *rekindle, judge, inter, entangle* or *perplex, pour around, tear, pretend, enroll, &c.*

Anticipated are many examples: others start at the opening of any poem; as of *P. L.* v. 202.

Witness if I be silent *morn* or *even*.

of *Dione* :

Thou know'st each cottage, forest, hill, and *vale*,
And pebbled brook that winds along the *dale* :
Search each sequester'd *dell* to find the fair;
And just reward shall gratify thy care.

P. L. vii. 569. ——— for God will daign

To visit oft the dwellings of just men

Delighted, and with frequent intercourse

Thither will send his winged messengers

On errands of *supernal* grace.

ii. 618. ——— through many a dark and dreary *vale*

They pass, and many a region *dolorous*.

So *Armstrong*, *Health*, i. 285.

While with *umbrageous* oaks the ridge behind

O'erhung, defends you from the blust'ring north.

ii. 321. ——— The mountain-herd

Adust and dry, no sweet repast affords.

406. ————— Thus the coan sage
Opin'd, and thus the learn'd of ev'ry school.

So *Pope* on his Grotto :

Thou who shalt sit where *Thames' translucent* wave
 Shines a broad mirror o'er the shadowy cave,
 &c.

E. on *M.* iii. 283.

'Twas then the studious head or gen'rous mind,
 Follower of God or friend of human-kind,
 Poet or patriot, rose but to restore
 The faith and moral Nature gave before ;
Relum'd her ancient light, not kindled new ;
 If not God's image, yet his shadow drew.

And *Johnson* in his *Vanity of human wishes* :

Now kindred merit fills the sable bier,
 Now lacerated friendship claims a tear.
 &c.

Though this specimen may serve to distinguish poetic from prosaic diction, the former may, nay must, often appear in elevated prose, and the latter may find a necessary place in the noblest poetry. The same poet says therefore with equal propriety, *E.* on *M.* iii. 35.

The bounding *steed* you pompously bestride,
 Shares with his lord the pleasure and the pride.
 and *E.* on *C.* 38.

Some neither can for wits nor critics pass ;
 As heavy mules are neither *horse* nor as.

The participials in *te* or *t* used as mere adjectives, belong both to prose and verse ; but employed as participles they can only be by Poetry. Though we say therefore *the poet laureate* as well as *the laureate head*,

head, roseate as well as *rosy bowers* in any exalted stile, *things animate* or *inanimate* in any stile, so a *house well situate* or *well situated*, like *Milton's*

vi. 640. For earth has this variety from heaven,

Of pleasure *situate* in hill or dale.

Verse alone can authorise, and alone enjoy such applications as the following: *P. L.* ii. 557.

Others apart sat on a hill retir'd,

In thoughts more *elevate*——

ix. 112. Of creatures *animate* with gradual life.

xi. 821. A world *devote* to universal rack.

xi. 1. Thus they in lowliest plight *repentant flood*.

vii. 564. While the bright pomp ascended *jubilant*.

Poetry has, we long since know, her formations, compositions and adoptions or substitutions. Hers are therefore the diminutives *flouret*, *circlet*, &c. the collectives *sanctitude*, *infinity*, &c. the actions *durance*, *forbiddance*, &c. as *P. L.* v. 168.

Sure pledge of day, that crown'd the smiling morn
With thy bright *circlet*——

iv. 293. Truth, wisdom, *sanctitude* severe and pure.
the copious adjectives, *beauteous*, *bounteous*, *plenteous*, &c. opposed to the prosaic *beautiful*, &c. as *P. L.* v. 205.

Hail, universal Lord! be *bounteous* still

To give us only good——

the diminutives *steepy*, *stilly*, *paly*, for *steepish*, &c.
the shortened *scant*, *drear*, *auxiliar*, *sublunar*, for
scanty, &c. the foreign compounds, simples in
english, *innumeros*, *informous*, *intemperate*, *invio-*
late, &c. as well as the native *cloud-compelling*,
cloudcapt,

cloudcapt, empassioned, emparadised; distain, dispread; attemper, attune; adown, agape, &c. as P. L.

iv. 628. That mock our *scant* manuring——

vii. 455. *Innum'rous* living creatures, perfect forms.

iv. 506. *Emparadis'd* in one anothers arms.

Dione——

'Twas then the savage turn'd; then fell the youth,
And his dear blood *distain'd* the barb'rous tooth.

Noun and verb, interchangeable in prose, must be more so in poetry. Hence proves the root of the verb the poetic action: as *hate, employ, &c.* for *hatred, employment, &c.* Thus *P. L.*

i. 58. Mixt with obdurate pride, and stedfast *hate*.
So *E. on M.* ii. 125.

Present to grasp, and future still to find,

The whole *employ* of body and of mind.

Milton, ever bold, fears not to say, *P. L.*

i. 797. ——After short silence then,

And summons read, the great *consult* began.

vi. 317. Uplifted, imminent, one stroke they aim'd,

That might determine, and not need *repeat*.

549. Instant without *disturb* they took alarm.

xi. 265. ——*Eve*

267. Discover'd soon the place of her *retire*.

Nor less naturally turns noun the theme of verb:
as *P. L.* viii. 549.

——What she *wills* to do or say,

Seems wisest, virtuousest, discretest, best.

or *Eth. Ep.* ii. 15.

Whether the charmer *sinner* it, or *saint* it;

If folly grow romantic, I must paint it.

The

The qualifier for the qualified is a common substitution, or rather a common ellipse: but Poetry delights to use concretes for abstracts, *P. L.* i. 407.

————— and the *wild*

Of southmost Abarim————

xi. 3. Prevenient grace descending had remov'd

The *stony* from their hearts————

viii. 453. My *earthly* by his *heavenly* overpow'r'd.

ix. 483. Whose higher *intellectual* more I shun,

ii. 96. ————— and reduce

To nothing this *essential*————

vii. 367. By tincture or reflexion they augment

Their small *peculiar*————

vi. 78. Tenfold the length of this *terrene*————

v. 753. ————— from one entire *globose*

Stretcht into longitude————

iii. 380. Dark with excessive *bright* thy skirts appear.

So *Young*, N. Th.

If *ample* of dimension, *vast* of size,

Even these an aggrandising impulse give.

and, as in prose we often turn an *adjective* into a *substantive* to speak the qualified object, saying *normans*, *necessaries*, &c. for *norman* persons, *necessary* things, &c. the same poet in the same poem fairly asserts the privilege:

The fulness of the Deity breaks forth

In *inconceivables* to men and gods.

No less nobly does Poetry amplify the wedded concrete into the abstract after the scripture-model: as therefore

I Kings xvi. 26. To provoke the Lord God of Israel to anger with their vanities.

so *P. L.* iii. 60. About him all the *sanctities* of heaven.
v. 248. ———— but from among

Thousand celestial *ardors* ————

Well may she then improve the powers of apposition,
and employ one substantive as the qualifier of another : as *P. L.*

vi. 525. Uprose the *victor*-angels ————

vii. 604. ———— greater now in thy return,

Than from the *giant*-angels !

So the qualifier of a noun for the qualifier of a verb :

v. 17. Her hand *soft*-touching ————

Dione ————

Sudden she rages like the troubled main :

Now sinks the storm, and all is calm again.

may a verb for an adjective or an adverb :

P. L. iv. 261. Down the *slope* hills ————

——— Bore him *slope* downward.

Every stile says *one's betters*, *one's elders*, for *those better or elder than one* ; so the poetic subjoins to a possessive pronominal any comparative, as an appropriated agent : thus *Dunc.* iv. 215.

Roman and greek grammarians ! know *your better* :

Author of something yet more great than *letter*.

so *P. L.* vi. 908. ———— Warn

Thy weaker ————

v. 172. Acknowledge him *thy greater* ————

Nay *Milton* appropriates thus, to their object, transgressors themselves :

x. 71. ———— I go to judge

On earth these *thy transgressors* ————

But

But to poetry alone, and that of the noblest kind, belongs even the most delicate substitution of the superlative for the comparative : on which licence however *Milton* has beautifully ventured after certain models of antiquity :

- iv. 321. So hand in hand they past; the *loveliest* pair,
That ever since in Love's embraces met :
Adam the *goodliest* man of men since born,
His sons; the *fairest* of *her daughters*, Eve !

The most copious source of poetic diction proves therefore the singular application of common language, or the use of common words in uncommon senses. Discourse is partly literal, partly figurative. Words commonly of literal acceptation, Poetry uses in figure ; and words commonly figurative, she carries back to their literal meaning : thus *P. L.*

- ii. 525. ————where he may likeliest find
Truce to his restless thoughts———

- iv. 496. ————the flowing *gold*
Of her loose tresses———

- iii. 572. The *golden* sun in splendor likest heaven.
Dunc. iii. 249.

Joy fills his soul, joy *innocent* of thought.
P. L. iv. 248.

Groves whose rich trees *wept* od'rous gums and balm.

- ii. 634. Now *shaves* with level wing the deep——

- x. 645. Who can *extenuate* Thee?

- iv. 687. ————their songs

Divide the night, and *lift* our-thoughts to
heaven.

i. 541. At which the universal host up *sent*
A shout that tore hell's concave——

ix. 1010. ——breeding wings,
Wherewith to *scorn* the earth——

So *Thomson*, in his *Summer* :

——Thy valleys *float*

With *golden waves*——

Hence a *flood* of *corn* as well as a *flood* of *day*, &c.
Gay, in his *Dione* :

——Her mien and dress

The polish'd manners of the court *confess*.

Pope, *Eth. Ep.* iii. 163.

Ask we what makes one keep and one bestow ?

The Pow'r who *bids* the ocean ebb and flow ;

Bids seed time, harvest, equal course maintain,

Through reconcil'd extremes of drought and rain ;

Builds life in death, on change duration *founds*,

And *gives* th' eternal wheels to *know* their rounds.

E. on *M.* iv. 375.

And while the *Muse* *now* stoops, or *now* ascends

To man's low passions, or their glorious ends ;

&c.

and on the other hand : *P. L.*

xi. 334. To whom thus *Michael* with *regard* be-
nign.

viii. 502. Her virtue, and the *conscience* of her worth.

iv. 756. Relations dear, and all the *charities*,

Of father, son, and brother——

Rural Sports, 225.

If an enormous salmon chance to spy

The wanton *errors* of the floating fly.

Dione :

Dione :

When thy fair locks with glitt'ring gems are grac't,
And the bright *zone* shall sparkle round thy waste.

P. L. v. 563. High matter thou enjoin'st, O *prime*
of men.

iii. 643. His habit fit for speed, *succinct*——
So *Pope*, *Dunc.* iv. 549.

On some, a priest *succinct* in amice white,
Attends——

and *Gay*, *Dione :*

Show her, I charge you, where *Cleanthes* died,
The grass yet reeking with the *sanguine* tide.

P. L. iv. 347. ———close the serpent fly
Insinuating, wove with *gordian* twine
His braided train, and of his fatal guile
Gave proof unheeded ; others on the grass
Coucht, and now fill'd with pasture gazing fate,
Or bedward *ruminating*——

iii. 429. Of glimm'ring air left *vext* with tempest
loud.

iv. 175. ———the undergrowth
Of shrubs and tangling bushes had *perplex*
All path of man or beast that past that way.

iii. 593. Not all parts like, but all alike *inform'd*
With radiant light, as glowing iron with fire.

iv. 625. ———to *reform*
Yon flow'ry arbors, yonder alleys green.

ii. 404. ———Who shall *tempt* with wandring feet
The dark unbottom'd infinite abyss ?

viii. 22. ———merely to *efficiate* light
Round this opacous earth, this *punctual*
spot.

vii. 407. Or in their pearly shells at ease attend
Moist nutriment——

So *Gay*, *Fab. I. xlix. 17.*

When with huge figs the branches bend,
And clusters from the vine depend.

and so *Pope, E. on M. iii. 37.*

Is thine alone the seed that strows the plain?

The birds of heaven shall vindicate their grain.

To one or the other of these classes may be referred many words, which in the prosaic have one idea, and in the poetic another: as *fire, dame, shaft; ingenuous, generous; prefer, bespeak, it boots, &c.* Thus *Pope*, in his *Messiah*:

Then palaces shall rise: the joyful son
Shall finish what his short-liv'd *fire* begun.

Dryden, where we saw:

Each *dame* a *dame* receiv'd, and ev'ry knight a
knight.

and *Milton*, where we saw:

——— and the Thunder

Perhaps has spent his *shafts*——

So says *Poetry*, *ingenuous* shame, a *gen'rous* steed; to *prefer* a suit, to *bespeak* a quality, for, to show it; to *bespeak*, for, to address, a person; much it *boots*, for, much it avails; &c.

But *Poetry's* favorite tropes or interchanges are those of *whole* and *part, cause* and *effect*. The whole is used for its part by *hyperbole* or exaggeration: as *Milton's* all autumn, so *Pope's* all Arabia: *R. of L. i. 133.*

This casket *India's* glowing *gems* unlocks,
And all *Arabia* breaths from yonder box.

so *Dryden*, Lady in the arbor :

She rais'd her voice on high, and sung so clear,
The fawns came scudding from the groves to hear,
And *all the* bending *forest* lent an ear.

Hyperbole may be partial or total : as, *P. L.* i. 663.

He spake : and to confirm his words out flew

Millions of flaming swords——

so *Johnson*, V. H. W.

Did rival-monarchs give the fatal wound ?

Or hostile *millions* press him to the ground ?

again,

In gay hostility, and barb'rous pride

With *half-mankind* embattled at his side.

and again,

Short sway ! fair Austria spreads her mournful
charms :

The queen, the beauty sets *the world* in arms.

The part for the whole proves a no less elegant
metonymy : as the *point* for the weapon, the *wheels*
for the vehicle, the singular for the plural, &c. as
therefore

Jud. v. 28. *Why is his chariot so long in coming ?
why tarry the wheels of his chariots ?*

So the same *Johnson*, in the same poem :

The fierce *croatian*, and the wild *hussar*,

With all the sons of ravage croud the war.

after *Milton* : *P. L.*

i. 396. ————Him the *ammonite*

Worshipt in Rabba, and her wat'ry plain.

vii. 197. About his chariot numberless were pour'd

Cherub and *seraph*, potentates and thrones.

The cause may imply the effect; as *day heat*, in *Thomson's Summer*:

The citron, orange, and pomegranate drink
Intolerable *day*——

and the effect the cause; as *day light*, in *Pope's Messiah*:

See Heaven its sparkling portals wide display,
And break upon thee in a flood of *day*.
So, like the former, *Gay* in his *Dione*:

And down my cheek unwilling sorrows roll.
as *Job* had exampled the latter:

xxxix. 3. *They cast out their sorrows.*
and the royal poet, *Pf. lxv. 11. Thy clouds* (or as
the later version, for once more poetically, has it,
Thy paths) *drop fatness.*

which *Thomson* imitates in his *falling verdure*.

In like manner had *Milton* said, *P. L. ix.*

1060. *Herculean Samson*——

1062. *Shorn of his strength*——

Under one or other of these heads may be comprehended the interchange of the *container* and *content*, exemplified in *Thomson's* *bleating hill*, and *lowing vale*, or, in his *Summer*, of *Sir Walter Raleigh*:

And with his *prison-hours* enrich the world.
as *Milton* had taught him, *P. L.*

v. 93. ——— Thus *Eve* her *night*

Related——

or of the *material* and *thing made*: as *N. B. M.*

With fatal certainty *Thalestris* knew,
To send an arrow from the twanging *yew*.

like

like *P. L.* i. 516.

Tow'rds the four winds four speedy cherubims

Put to their mouths the sounding *alchymy*.

nor unlike *Dione*— —Far hence he speeds,

Where other hills resound with other *reeds*.

The interchange of *generals* and *particulars* can no longer surprise; as again *Dione*:

For him with fruit *the bending branch* is stor'd:

Plenty pours all her blessings on his *board*.

and again:

How shall my *lids* confine these rising woes?

less pleasing as less definite than

From *either lid* the *scalding sorrows* roll:

The moving tale runs thrilling to my soul.

so of *appellatives* and *propers*; as those are personified, or these generalised:

on one hand, *E.* on *M.* i. 132.

Ask for whose use the heavenly bodies shine:

Earth, for whose use? *Pride* answers: 'Tis for mine.

and on the other, ii. 197.

Reason the bias turns to good from ill;

And Nero reigns a *Titus*, if he will.

§ 3. Of poetic licence.

Already have we had occasion to remark the ellipses as well as expansions of Poetry. Ellipse may then be of words or of letters. With that of words we are abundantly acquainted; and under Apostrophe we learnt (at least heard) the possibility, which Poetry dare alone exemplify, of dropping a feeble vowel or syllable, whether initial, as that of *apothecary* or *escape*: *E.* on *C.* 108.

So modern *'pothecaries* taught the art,

By doctors' bills to play the doctor's part.

P. L. i. 239. Both glorying to have *'scap't* the fly-
gian flood.

So the compounds *among*, *betwixt*, *bewilder*, return
to the simple *'mong*, *'twixt*, *wilder*, &c. while
on the other hand *void* may (we know) become
devoid, when a dissyllable happens to be wanted :
as, *Dione*—

But search we wide, o'er all the blisful plains,

Where love alone *devoid* of int'rest reigns.

or final, in the article of noun or verb, before a fee-
ble vowel : as

P. L. i. 49. Who durst defy *th' Omnipotent* to arms,
and, *Universal Prayer*, already quoted :

T'enjoy is to obey.

The nominal article's feeble vowel may be swal-
lowed up by a strong in the single case of *t'other*,
where the aspiration sinks also (for harmony) before
the aspiration :

as *P. L. x. 656.* ————— To the blank moon

Her office they prescrib'd; to *t'other* five

Their planetary motions.

Reality dropping her feeble medial, leaves *realty* a
poetic formative : vi. 114.

O heaven ! that such resemblance of the Highest

Should yet remain, where faith and *realty*

Remain not.

As Poetry may totally drop a feeble, so may she
sink *e* into a servile. Thus *Swift*, in the comic :

A scrap of parchment hung by *geometry*,

A great refinement in *barometry* !

dropping

dropping also the aspirate, yet preserving the former vowel in *e'en* and *o'er*, *e'er* and *ne'er*.

Drop though she does any feeble after a consonant that finds other easy combination, as in *barb'rous*, *gen'ral*; yet as she never elides a final but the *e* or *o* of the articles, some strain rather to combine them by liquefaction with the following feeble, especially as the same vowels when feeble may melt into the vocal liquids with other feeble vowels in medial situations: as in *bounteous* or *glorying*, *following* or *follower*, &c. Nay many *a*, though different words, are so closely connected, as to claim the coalition; nor only in such situation as *Pope's*

With *many a* weary sigh, and *many a* groan.
or *Milton's*, P. L. ii. 620.

O'er *many a* frozen, *many a* fiery Alp.
where the stiffness of the coalition proves finely expressive; but where this expression is less requisite, though still the connexion is close, and intension implied in his

By angels *many and* strong——

But his other coalitions are no more to be imitated than his inverted stresses: yet are *P. L.*

iv. 634. To whom thus Eve with perfect *beauty*
adorn'd.

ii. 449. Of *difficulty* or danger could deter.
less harsh than

iii. 312. Love has abounded more than *glory* abounds.

xii. 340. Their *city* his temple, and his holy ark.

iii. 3. May I express *thee* unblam'd! since God is light.
the pronoun naturally stronger than the article, being therefore, if possible, less capable of coalition,

articulated as both are by the depressive aspirate. But absolutely impracticable, at least intolerable, is coalition when either vowel is strong :

- i. 161. *As being* the contrary to his high will.
- xii. 240. Without *mediator*, whose high office now. How much preferable then is the second or seventh to the fifth of the following !
- iv. 844. So spake the cherub, and his grave rebuke
 Severe in youthful beauty, added grace
 Invincible : abasht the devil stood,
 And felt how awful goodness is, and saw
Virtue in her shape how lovely, saw and pin'd
 His loss ; but chiefly to find here observ'd
 His lustre visibly impair'd ; yet seem'd
 Undaunted.

Alike forced are the squeezings with the other liquefier :

- i. 584. Damasco, or *Morocco*, or Trebifond.
- v. 628. For we have *also* our evening and our morn.
- iii. 108. When will and reason (reason *also* is choice)
- v. 574. ———— though what if earth
 Be but the *shadow* of heaven, and things therein
 Each *to other* like, more than on earth is thought ?
 which last line no more admits elision than liquefaction : for the *o* of *to* the preposition is never elided, though the *o* of *to* the article may. Nor was harmony less violated by vowels thus embodied into liquefaction than by elisions which struck out indispensable, though feeble vowels, or left behind a shocking clash of consonants :
 as ii. 920. ———— nor was his ear less peal'd
 With noises loud and ruinous (to compare

Great

Great things with small) than when Bellona storms.

vii. 542. *Variety* without end, but of the tree.

v. 495. No inconvenient *diet*, nor too light fare.

i. 448. ————— where the noise

Of *riot* ascends, above their loftiest towers.

366. Through God's high suff'rance for the *trial* of
man.

in none of which, or the like, can there be a coalition of vowels, because the former is not feeble; nor can there consequently be any such liquefaction as takes place in *variegate*, *mediate*, *terrestrial*, *loftiest*, &c.

Still harsher, and so less tolerable, are the following elisions or collisions in the same poem:

xii. 202. Before him in a cloud, and *pillar* of fire.

ii. 261. Thrive under *evil*, and work ease out of
pain.

xii. 383. Needs must the serpent now his *capital*
bruise.

i. 17. And chiefly thou, O *Spirit*, that dost prefer.

x. 198. Because *thou'st* hearken'd to *th'voice* of thy
wife.

i. 222. ————— on each hand the flames

Driven backward slope their pointing spires,
and roll'd

In billows, leave *i'th'midst* a horrid vale.

which last, however, ingenious critics have found an expressive beauty, though now no more imitable than

iii. 506. With frontispice of *diamond* and gold

Embellisht, thick with sparkling orient gems

The portal shon, *inimitable* on earth

By model, or by shading pencil drawn.
 where neither the coalition nor dilatation can be
 called cacophonous; yet *ble*, though shorter than
bel, demands from harmony an undoubted syllable;
 and *diamond* now really *dimond*, can claim but two,
adamant being the trissyllable of the same idea.

While *ble* final thus asserts its syllable, whatever
 follow; *ven* final, though less combinable, yet after
 a shut vowel so adheres to that vowel, as to prove
 a syllable no more. Nor is *Milton* then to be imi-
 tated where he says, *P. L.*

iii. 216. Dwells in all *heaven* charity so dear?
 Poetry, now holding *heaven* but a monosyllable,
 would say:

Dwells in all *heaven a* charity so dear?
 After an open strong vowel, *ven*, like any other *en*
 final, demands a separate syllable: though *driven*
 then more naturally shrinks into one syllable, *graven*,
cloven, &c. like *ripen*, *open*, &c. can be no less
 than two.

Feeble *en* or *on* may combine in the same manner
 with *s* after a closed vowel; as in *risen*, *prison*: not
 after an open, in *brasen*, *reason*, &c.

As in prose the participles *naked*, *aged*, and *crutched*
 linkt to *friars* in the now proper *Crutched-friars*,
 being naturally solemn, are never contracted; so
 participles or participials, commonly shortened in
 both, may, in the solemnity of verse as well as of
 prose, be dilated: thus *P. L.*

iii. 4. And never but in *unapproached* light.

v. 846. Th'*incensed* father, and th'*incensed* son.

i. 128. O prince! O chief of many *throned* powers!

i. 758.

i. 758. From ev'ry band and *squared* regiment.

206. With *fixed* anchor in his scaly rind,

Moors by his side under the lee, while Night

Invests the sea, and *wisbed* Morn delays.

Poetry has doubtless, as in syllables so in words, her peculiar contractions and dilatations, abundantly exemplified in their places; as *to know to do* a thing, for, *to know how to do it, much of good for much good, &c.* As much as she delights more than Prose in the concise, so much more does she often prefer expansion, sometimes even into paraphrase (if not almost paraphrase) to avoid the beaten track of expression. *Then* and *when* can she therefore resolve, into *that time* and *what time*; and express *then* and *there* antecedents, where commonly understood:

P. L. x. 23.——dim sadness did not spare

That time celestial visages; yet, mixt.

With pity, violated not their bliss.

i. 36. ————*what time* his pride

Had cast him out from heaven, with all his host.
so *Job* had said, xxxix. 18.

What time *she lifteth up herself on high, she scorneth the horse and his rider.*

Again *P. L. iv. 838.*

That glory *then, when* thou no more wast good,
Departed from thee.

iii. 353. Immortal amaranth, a flow'r which once

In paradise, fast by the tree of life,

Began to bloom, but soon for man's offence

To heaven remov'd, *where* first it grew,

there grows.

a beauty borrowed from the *collect* for the fourth
Sunday

Sunday after EASTER :——that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, &c.

An affirmation may she dilate into a double negative; also into *neither not*, or *nor not*; and some into *neither no*, or *nor no*: thus *P. L.*

i. 335. *Nor did they not perceive the evil plight*

In which they were, or the fierce pains not feel.

v. 421. *Nor does the moon no nourishment exhale*

From the moist continent to higher orbs.

A collective will she uncompound, in like manner, into its constituent parts, especially into halves: *four, six, twelve, fourteen, twenty, into twice two, twice three, &c.* as *Hudibras*:

Of hailstones big as pullets eggs,

And puppies whelp't with twice two legs.

so *Dunc. iii. 37.*

Known by the band and suit which Settle wore,

His only suit! for twice three years before.

So varies *Pope* jocularly a *glove* into,

(*R. of L.*) —— *half a pair of gloves.*

A definition thus or description proves often more elegant than a name. So says *YOUNG*, *he (or him) of Uz*, as *POPE*, *the man of Ross*, *Pelides' son*, &c. and *GAY*, *the bleating weal*, *our fleecy care*, or *fleecy store*, *the starry train*, *the scaly people of the main*, *the wing'd inhabitants of air*, &c. as the father of psalmody: *Awake, my glory*, &c. so the poet of the seasons:

(*Spring.*) —— while the peacoe spreads

His ev'ry-color'd glory to the Sun.

Poetry

Poetry will in nothing speak the language of
 Prose: where the latter talks latin, the former speaks
 english, and on the contrary. Where Geography
 talks therefore of *Arabia Felix*, she sings,
 (P. L. iv. 163.) Of *Araby* the blest——
 whereas from the latin seem rather transferred than
 translated the idioms:

P. L. viii. 414. ———Supreme of things!

250. For man to tell how human life began,

Is hard: for *who himself beginning knew?*

iii. 633. His journey's end, and *our beginning was.*

x. 647. New heaven and earth shall *to the ages rise.*

vi. 19. War he perceiv'd, *war in procinct*——

335. Forthwith on all sides to his aid *was run*

By angels many and strong——

v. 548. ———nor *knew* I not

To be both will and deed created free.

So *Thomson's* (Autumn) *large of soul*——

(Spring) *nor bears the rein, &c.* and from the french

Pope's (Eth. Ep. iv. 30.) *arcs of triumph, &c.*

Poetry's superiorly ample powers of transposition,
 we long have known: as, (P. L. iii. 367.)

———with *preamble sweet*

Of charming symphony they introduce

Their sacred song, and waken *raptures high.*

v. 617. All seem'd well pleas'd: all seem'd; but

were not all.

So *N. Th.* But what is moral, *nought* is great,
 and *Eth. Ep. iii.* 393.

In Britain's senate he *a seat obtains,*

And *one more pensioner* St. Stephen gains.

We remember, When *rockt the mountains, &c.*

If Prose transpose a stress, Verse will labor to retain it: if Prose make no change of stress, Verse will sometimes venture to make one. *Dryden* therefore keeps *produce* its own action, and *Swift* retains jocularly the adjective *frequent* in the verb; when the former says to his kinsman:

You hoard not health for your own private use,
But on the public spend the rich *produce*.
and the latter, as we saw:

Dame Floyd looks out in grave suspence,

For pair-royals and sequents;

But wisely cautious of her pence,

The castle seldom *frequent*s.

both authoris'd by the principle, that *every word may be a verb*; and one claiming moreover the licence of burlesk. Every stile may raise, for rime, secondary into primary strength: not only therefore the comic with the feeble final; as *Hudibras*:

Then did Sir Knight abandon dwelling,

As out he rode a *colonelling*.

so *Swift*:

If I always seem so dull t'ye,

I can solve the *difficulty*.

again,

We gardens, and you *wildernesses*,

Affist all poets in distresses.

and elsewhere,

Dick with zealous noes and ays

Could roar as loud as Stentor:

In the house 'tis all he says;

But Tom is *eloquenter*.

but

but the heroic without it: as *Dunc.* iv. 341.

Thee too, my Paridel! she markt thee there,
Stretcht on the rack of a too easy chair;
And heard thy everlasting yawn confess
The pains and penalties of *idleness*.

and *E.* on *M.* iv. 27.

Who thus define it, say they more or less,
Than this, that happiness is *happiness*.

Burlesk can indeed go farther, and humorously transpose the stress, whether in the same or in different words. Like the *pair-royals* we lately heard, *Swift* chooses a very fit example of this licence, on the subject of a proposed translation by some persons of quality:

Now, Tonson, list thy forces all;

Review them, and tell noses:

For to poor Ovid shall befall

A strange *metamorphosis*.

permitting Nature to return in the next stanza:

A *metamorphosis* more strange

Than all his books can vapor:

To what (quoth Squire) shall Ovid change?

Quoth Sandys: To waste-paper.

In the stress transposed of different words, *Swift* proves no less a model:

Ye Ladies too, draw forth your pen:

I pray, where can the *hurt* ly?

Since ye have brains as well as men,

As witness Lady *Wortley*.

But his master had shown him this beauty most shining in dimeter couplets:

And pulpit, drum ecclesiastic,
 Was beat with fist, instead of *a stick*,
 which the scholar admirably follow'd :
 I have assur'd them twenty times,
 That Phebus helpt me in my rimes ;
 Phebus inspir'd me from above,
 And he and I were hand and glove.
 But finding me so dull and *dry since*,
 They'll call it all poetic licence.

Translate me now some lines, if *you can*,
 From Virgil, Martial, Ovid, Lucan.

For you can never be too *far gone*
 In all our modern critics' jargon.
 and so in trochaics :

As I stroll the city, *oft I*
 See a building large and lofty,
 &c.

Poets beyond the burlesk will sometimes, though seldom, differ, not only from each other, but from themselves, in certain accidents. To these accidents no word seems more liable than *caprice*, as none to metamorphose more than *metamorphosis*. *Pope* and *Johnson* agreeing in the emphasis, differ in the rime (or final vowel which both enforce) of *caprice*, the former naturalising, the latter still estranging it : *E. on C.* 285.

Thus critics of less judgement than *caprice*,
 Curious, not knowing ; not exact, but nice.

V. H.

V. H. W. 53.

Thou who could'st laugh where want enchain'd
caprice,

Toil crush'd conceit, and man was of a piece.
 while the author of the *Accident*, one of the finest
 pastorals in any language, makes *caprice* a trochee;
 47.

What giddy *caprice* rules a woman's mind?
 As fate relentless, and as fortune blind.
 So *bohea* pleads authority for either enforcement:
 resting on the former in the *Love of Fame*:

How two red lips affected zephyrs blow,
 To cool the *bohea*, and enflame the beau.
 and on the second in *Chrononhotonthologos*:

—————Ladies, choose your tea,
 Or green imperial, or Pekoe-*bohea*.

Barrier follows origin, *E.* on *M.* i. 223.

'Twixt that and reason what a nice *barrier*?
 For ever sep'rate, yet for ever near.
 and class, *Dunc.* i. 75.

Or if to wit a coxcomb make pretence,
 Guard the sure *barrier* between that and sense.
 No wonder if dissyllable prepositions, naturally strong
 on the latter, may become so upon the former syllable,
 as this moment exemplified in *between*, and as we
 find *without* beautifully varied by the same poet, a
 pyrrich and an iamb in one line:

Seen him I have, but in his happier hour
 Of social pleasure ill exchang'd for pow'r;
 Seen him uncumber'd with the venal tribe,
 Smile *without* art, and win *without* a bribe.
 which is far from justifying *Milton's* making a sub-
 stantive,

stantive, though once a trochee now only an iamb, appear both in one verse: *P. L.* viii. 357.

O by what name, for thou above all these,
Above *mankind*, or aught than *mankind* higher,
Surpassest far my naming; how may I
Adore thee, Author of this universe,
And all this good to man?

The same law that enforces the antepenult of *Proserpina*, should enforce the antepenult of *Proserpine*. Yet *Milton* strengthens the second of one after that of the other: *P. L.*

ix. 393. To Pales, or Pomona thus adorn'd,
Likeliest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of *Proserpina*, from Jove.

iv. 268. ——— Not that fair field
Of Enna, where *Proserpine*, gath'ring flow'rs
Herself a fairer flow'r, by gloomy Dis
Was gather'd——

On the other hand *contribute* follows *tribute*, though *Milton* paid the compliment at once to antepenult and assemblage:

viii. 155. Only to shine, yet scarce to *contribute*
Each orb a glimpse of light——

Nor need a hint be added of *wound* or *great*, more than of *pour*. The first and last are indeed vulgarly uttered *woond* and *poor*. But *wound* the past of *wind* keeps uncorrupted; nay the interjection *zounds*, having lost all idea, or rather never had any, preserves at least the sounds of what it seems to blaspheme; while *pour* is sometimes twisted into a companion of *four*, or coincident of *pore*; yet after all
comes

comes round again to its classing with *lour*, and coinciding with *pow'r*. *Great* falls in with *greet* only in such provinces as remote from elegance utter also *there* and *where* what they falsely appear. No authority can therefore avail against Analogy, who will sooner or later see, and then unvariedly hear (in spite of coincidence which she cannot avoid, or of oddity to the eye which has too long bewildered the ear) *grait*, if not *grate*, as well as *thare* and *whare*.

But burlesk may claim her own formations no less than enforcements; yet accountable must she be for both to Analogy, whose ever sacred laws must bind even the licence of Ballad.

If *Pope* might vulgarise *sherifs* into *sbrieves*,
Dunc. i. 259.

Great in her charms! as when on *sbrieves* and may'rs
She looks, and breaths herself into their airs.

Swift may well be allowed the original, as well as contracted plural of *halfpeny*; if in one ballad he sings:

My dear irish folks, pray leave off your jokes;
And buy up my *halfpence* so fine,
&c.

he may still more natively in another:

What a pother has here been with Wood and his brass,
Who would modestly make a few *halfspenies* pass!

The patent is good, and the precedent's old:
For Diomede changed his copper for gold.

But if Ireland despise
The new *halfspenies*,
With more safety to rob on the road I advise.

As much was it *Swift's* as *Pope's* principle, that Vice to be hated, needs but to be seen; and this both extended to letters as to life. If *Swift* lashed thus indelicacy of every kind, with more propriety might he exhibit barbarism than some other objects of his satyr; where he makes *Richmond-lodge* address *Marble-bill*:

In my own Thames may I be drownded,
If e'er I stoop beneath a crown'd head.
and *Will Wood* his dear irish folks:

When tradesmen have gold,
The thief will be bold
By day and by night for to rob him:
My copper is such,
No robber will touch;
And so you may daintily bob him.

Though the very burlesk, like the rustic or infantine, may drop the article where common diction inserts it, as *Hudibras*:

Looking about, beheld pernicion
Approaching knight from fell musician.
nothing can authorise such terms as *pernicion*, *difficile*, &c.

That latin was no more difficile
Than for a blacbird 'tis to whistle.
nor can any stile suffer such elisions as,
How durst *th'*, I say, oppose thy curship
'Gainst arms, authority and worship.
and elsewhere,

But carried on the war *against*
The common enemy *o'th' saints*.
where the rime is as licentious as the elisions. But
I were

were it possible, as it is not, to allow such licentiousness to *Butler*, how can it be indulged in *Milton*, whose terms and ellipses are often as barbarous as his stresses, elisions, and coalitions? Nor can all his excellence, which true Taste must ever honor, warrant the french *ammiral*, the italian *'sdeign'd*, the latin *volubil* or *opacous*, the impracticable *impregn*, or the old *battailous*, *foughten*, *strucken*, *clomb*, *enow*, *natheless*, *wherewith*, &c. or the ellipse after, more than the elision before *'gan*.

P. L. vi. 59. ———nor with less dread the loud

Ethereal trumpet from on high *'gan* blow.

or the ellipse,

i. 763. ———where champions bold

Wont ride in arms——

This he well knew, who sweetly said :

v. 122. ———nor cloud those looks

That *wont to be* more chearful and serene.

and the same great master who taught us,

Whom to obey is happiness entire.

paid a compliment to latin and french, which english cannot forgive :

i. 337. Yet to their gen'ral's voice they soon *obey'd*.
or perhaps to our version of Scripture, which, admirable as it must be owned, had set an example in this and some other instances, no longer of such force as the rest.

CHAPTER VI.

Of STILE.

§ I. *Of the obsolete.*

STILE becomes obsolete, either by that change to which all human operation is liable, or by the improvements which growing Taste gradually makes on a language, till it reach at length the standard of Analogy. At this happy standard must it longest remain, as here indeed alone it is a language at all, till by recurring vicissitudes of excessive refinement or foreign intrusion, liberty, the glory and the danger of rational nature, either stretch into licence, or shrink into slavery, and with purity of thought decline the purity of expression. Though jargon therefore neither can, nor ought to last long, far other must still be the fate of Analogy, who can alone render a language coeval with the nation that has formed it. Nor was it then the most judicious remark of a most judicious poet: *E. on C. 480.*

Our sons their fathers' failing language see;
And such as *Chaucer* is, shall *Dryden* be.

The same Analogy therefore that kept some ancient languages so long alive, or rather forbid them to dy with those that spoke them, shall save moderns, now happily under her reign, not only from death but decay. That her reign, however hastened, by our version of Scripture, was not fully come when that version was made; that many words, acceptations,

con-

constructions and combinations have since varied into total antiquation, we have had some few occasions of glimpsing, and may here take others.

Certain words or certain senses may doubtless grow old, and others respectively succeed, in a living language, which seldom however parts with possessions once received by Analogy, who allows ample powers of occasionally encreasing them. A plain proof that Analogy's changes must be few, we find in the small number of alterations that happened in the two centuries preceding her reign; alterations almost reducible to the following. While many ancient terms, growing less common in prose, have thence become the favorites of poetry, very few, if any, that were worth the retaining, have totally vanished from both. In some senses several have indeed disappeared, in order to revive in others: as *wealth* and *travel* (first *travail*) *let*, *fray*, *wax*, *entreat*, and *convince*, lost in the senses of *welfare* and *labor*; of *obstruct*, *fright*, *grow*, *treat*, and *convict*. *Fetch* is swallowed up in *fetch*, and *conscience* remains for *consciousness* but in exalted style.

We affect no more to preserve the old preterites *strook* or *strake*, *trode*, *holp*, *clomb*, *lift*, than the participles *strucken* or *stricken*, *troden*, *holpen*, *holden* (unless in law) or than *bounden* and *dread*, but in solemn participials.

The preterites *spake*, *brake*, *ware*, *sware*, *bare*, *tare*, *gat*; *sang*, *rang*, &c. are now become old out of high solemnity. Yet Poetry and Piety can alike prefer them: as,

God spake these words, and said—
 so *E.* on *M.* iii. 171.

Thus then to man the voice of Nature *spake* :
 Go, from the creatures thy instructions take.
 yet 199 :

Great Nature *spoke* : observant man obey'd.
 Cities were built : societies were made.

The changes we observe of the most changeable,
 yet most subsisting verb, which was in the writings
 of the elegant, as it still is in the mouths of the low,
I be, thou beest, &c. for *I am, thou art, &c.*

St. Luke xxii. 52. *Be ye come out as against a*
thief, with swords and staves?

A first essay of composition we perceive in an
bugged, the predecessor of *enbungered*.

St. Matth. iv. 2. *And when he had fasted forty days*
and forty nights, he was afterward an hungred.

Which we saw play along with its own part, that
 of *who* and *whom*; and *his* beside its own, not only
 that of *its* but of *ones*, thence *himself* of *one's-self*;
 while yet *who*, *its* and *ones* were unknown or un-
 ascertained: as,

Our Father which art in heaven—
 not worse than *whose* for *of which*, when the limits
 of both were known: *E.* on *C.* 299.

Something, *whose* truth convinc'd at sight we find,
 That gives us back the image of our mind.

Acts xii. 10. ——— *they came unto the iron-gate,*
 ——— *which opened to them of his own accord.*

St. Mark xii. 32, 33. *There is one God and there*
is none other but he: and to love him with all the heart,
and with all the understanding, and with all the soul,
and

and with all the strength, and to love his neighbor as himself, is more than all whole-burntofferings and sacrifices.

Rom. xiii. 10. *Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.*

Other for others is no less antiquated: as,

Pf. xlix. 10. *Rich men also dy, and leave their riches for other.*

Phil. ii. 3. *Let each esteem other better than themselves.*

which were juster both to greek and english:

Let all esteem each other better than themselves.

All seems oddly applied,

Judges ix. 53. *And a certain woman cast a piece of a milstone upon Abimelechs head, and all to break his scull.*

as if for, and that to break, if not and with it brake &c.

False concords, and so no concord at all, do we find in certain passages:

2 Sam. xviii. 25. *There is tidings.*

Ecclus. iii. 30. *Water will quench a flaming fire; and alms maketh an atonement for sins.*

xxxvii. 7. *Every counsellor extolleth counsel: but there is some that counselleth for himself.*

where some omitted would leave the due proverbial ellipse: for as we must be cautious how we join a verb plural to a collective singular, so must we never join a singular verb to a collective plural, or represent a singular noun however collective (unless perhaps people or cattle) by a plural pronoun: as,

1 Sam. xx. 40. *And Jonathan gave his artillery*

unto his lad, and said unto him: Go, carry them to the city.

where artillery should be proxied by it, or turned into its equivalent *instruments* or *weapons*, which *them* would duly exhibit.

Did St. Luke say in english as he does in greek, viii. 45. *The multitudes throng thee and press thee; and sayest thou: Who touched me?*

there would be no need of collective licence, occasioned perhaps by a transcriber's dropping a letter.

To like cause may have been owing our

Job xl. 1. *Comfort ye, comfort ye—for you or yourselves.*

1 Sam. xxv. 26. *Now let thine enemies, and they that seek evil to my lord, be as Nabal. for let them be.*

On the other hand the governed appears for the governing in several such questions as,

Acts xiii. 25. Whom *think ye* that I am? for *Who* &c. though with perfect propriety we say:

Whom *think ye* me to be? &c.

The ellipse of the original seems inserted in the singular for the plural:

St. Luke v. 10. *And so was also James and John, the sons of Zebedee.*

though *was* has a possibility of reconciliation.

No less injury is done to origin than to grammar, in various parts of the gospels, where actions of one time are represented of different; or the tense is changed, though the time remains: as,

St. Mark ix. 19. *He answered him, and saith—*

xi. 27. *And as he was walking in the temple, there come to him the chief priests, &c.*

for, *He*, answering *him*, saith—

or,

or, *He*, answereth *him* and saith—
 so, *As he* is walking—there come &c.
 like St. Luke v. 22. He, answering, said—
 or St. Matth. xxi. 23. *And when he* was come into
 the temple, the chief priests &c. came—
 So St. Luke viii. 49. *While he* yet spake, there
 cometh one &c.
 for, *While he* yet speaketh, (or, is speaking) there co-
 meth one &c.
 as St. Matth. xvii. 5. *While he* yet spake, behold, a
 cloud overshadowed them.

So prepositive and subjunctive moods disagree :

St. John vi. 28. *What shall we do, that we* might
 work the works of God ?

viii. 55. *And if I* should say, *I know him* not, *I*
 shall be a liar like unto you.

where *may* for *might*, and *should* for *shall*, would do
 every justice.

In the application or combination of the invari-
 able parts we find also some antiquations : of instru-
 mental for *by* is now no more in use than *for to* for
in order to, or simple *to*.

St. Luke ix. 7, 8. *Now Herod the tetrarch* heard of
 all that was done by him : and he was perplexed because
 that it was said of some, that *John* was risen from
 the dead ; &c.

Eph. v. 12. *It is a shame even to speak of those*
 things, which are done of them in secret.

St. James v. 4. *The hire of the laborers, which is*
 of you kept back by fraud, crieth.

for *by some, by them, by you*; and then *by fraud* would become *through fraud, or fraudulently*.

So St. Luke, vii. 24. *What went ye out into the wilderness for to see?*

must say with St. Matthew, xi. 7. *What went ye out into the wilderness to see?*

and so St. Matthew himself, xxiv. 1. — *his disciples came to him for to shew him the buildings &c.*

must say—*came to him in order to show him, or, came unto him to show him &c.*

Of like pleonastic kind have we at least twice *after and before*, where one implies the other.

1 Thess. ii. 2. *But even after that we had suffered before, and were shamefully entreated, &c.*

Heb. x. 15. *For after that he had said before, &c.* which ought for every reason to run

But even having suffered before, and been shamefully treated, &c.

For having said before, &c.

so the grecism *but and if*, which occurs more than once in the New Testament, were every way juster to origin and english, *but if too, but if indeed, or but if*: as,

1 St. Pet. iii. 14. *But and if ye suffer for righteousness' sake, happy are ye.*

St. Luke xx. 6. *But and if we say of men, &c.* Nor is *what and if* truer to either:

St. John vi. 62. *What and if ye shall see &c.* for *What then if, or What if, or If then &c.*

With these rank *or ever, now ere or before* [that]—

Pf. lviii. 8. *Or ever your pots be made hot &c,*

Acts xxiii, 15. *And we, or ever he come near, &c.*

Like

Like as and *when as* are no less deservedly antiquated :

Pf. ciii. 13. *Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him.*

as Pf. cv. 13. *What time as they went &c.*

so *P. L.* Now *when as* sacred light began to dawn. nor can be more absurd than *lest* for *that* its contrary : as

2 Cor. xii. 20, 21. *For I fear lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not : lest there be debates, &c. and lest, when I come again, my God will humble me among you, and that I shall bewail many &c.*

where indeed, as often, *lest* may be held the equivalent of *for fear that* ; a sense however that will here involve tautology, if it save contradiction.

Too literally infine has the french idiom been transferred into

Rom. vi. 16. *His servants ye are to whom ye obey.*

2 Kings iv. 6. *Bring me yet a vessel.*

Jer. xxx. 8. *Strangers shall no more serve themselves of him.*

Judges xviii. 3. *What makest thou in this place ? for, His servants ye are, whom ye obey.*

Bring me another vessel.

Strangers shall no more make use (or, avail themselves) of him.

What doest thou, or, What art thou doing in this place?

§ 2. *Of the foreign, and abbreviatory.*

If a foreign idiom, even in native words, remain in spite of time so uncouth a picture, what say we to those who in speech or in writing interlard their stile with terms, phrases or symbols, intelligible only to such as know other languages?

French no longer lards english but in cookery, or blazons it but in heraldry, who magnifies her mystery still higher by terms of a still higher language. Without therefore disputing the honors due to *or* and *argent*, more than to *sol* and *luna*, or even to him who (*Dunc. iv. 317.*)

Tri'd all *hors-d'œuvres*, all *liqueurs* defin'd;

Judicious drank, and greatly-daring din'd.

for many useful, if not as high, arts must we own ourselves endebted to *France*, particularly the *art-military*, and its *diction*; its *instruments* and *engines* (except *bow* and *arrow*, *sword* and *gun*) its *attacks* and *defences* in *siege* and in *battle*, its *accoutrements*, *arrangements*, &c. nay its every *soldier* and *officer*, from the youngest *cadet* to the *captain-general*. But for a Briton to make a *sortie* or *manœuvre* instead of a *sally* or *motion*, were as much treason against native Analogy, as for a company of honest antigallians to denominate themselves *Messrs.* or *Messieurs*.

That Latin was the language of Science, before her daughters came of age, proves still Medicines apology for retaining symbols too mysterious for
vulgar

vulgar penetration. Nor need we wonder if Law, or even Religion, still title their deeds and hymns by one or more of those words that formerly introduced them. One sings therefore *Te Deum*, or *Veni Creator*, while the other pleads *Magna Charta*, suspends the *Habeas corpus*, commands a *Noli prosequi*, or issues a writ of *certiorari*. But as Law sometimes (in default of roman) makes her own latin, so in latin ready-made she sometimes, like Physic, stops short in good time. She therefore settles interest at so much *per cent. per annum*, appreciates labor *per diem*, and goods *per piece*, *per yard*, *per pound*, &c. *item*, lays imposts, if not *ad libitum*, *ad valorem*; but does nothing unless *die Lunæ*, *Martis*, *Mercurii*, *Jovis*, *Veneris* or *Saturni*, whether *A. M.* or *P. M.* *A. D.* &c.

However fond thus be Form of her primitive language, she has not quite lost her attachment to venerable french; were it but in her *essoin*-days, or in her courts of *oyer* and *terminer*; when authority issues a *congé d'élire*, or when an innocent herald in parliament makes the old *eyes* reecho to *noise*, or when as innocent critics in a theatre roar *encore*, so much more british than *bis* which frenchmen hiss from the pit or gallery.

Science still loves learned initials, especially of titles still conferred in latin: as *L. L. B.*, *L. L. D.*, or *J. U. D.*; *S. T. P.* characters too venerable for vernacular appearance, and infinitely too profound for mere mothertonguemongers; though *A. B.* and *A. M.* and *M. D.* by the power of transposition, and *B. D.* or *D. D.* independant of that power,

prove soon as familiar to the cunning decypherer, as *F. R. S., C. C. C. &c.*

Nor would the great Satyrift of pedantry have himself left a greek word in an english verse, and that in greek characters, but to soften the satyr under a foreign vail, while the rime rendered it at least utterable by the english reader: *Dunc. iv. 243.*

Thine is the genuine head of many a house,

And much divinity without a Nēs.

But, while latin, as well as greek, is forsaking not only the Pulpit, and the Bar, but the healing Faculty, who would think that the english *Dramatis personæ* yet *manent*, that every single one of them enters *solus* or *sola*, and *manet* till he or she *exit*, and at length *exeunt omnes*?

That learning is no less essential to Trade than to Science, we cannot but perceive in every shop-keeper's bill, as well as in every merchant's correspondence; and certainly in the science of accounts, it is as rational that *l. s. d. q.* or *qrs.* denominate as initials *pounds, shillings, pence, farthings*, as that *pds. sh. pce. f. or fgs.* should represent in like manner the french *livres, sols* or *sous, deniers, quarts*, if not *quartiers*; or the latin *librae, solidi, denarii, quadrantes*. And who, without learning, can either read or write such a paragraph as the following?

“ We have shipped goods on board the *Dido*, Capt. *Eneas Steerwel* (*Q. D. C.*) who sails from Leith, *via* London, for *Nova Scotia* ;” &c.

Messrs. the *Co.* considering no more the danger of praying or pointing in latin, than that of *firming* in french.

As

As for newsmongers contradicting the advices *per* last, or of the first *ult.* for their settling alike the affairs of *Nova Scotia* and those of *New-England*, while they know just as much of *Anglia Vetus* as of *New Scotland*; their consistency, if not their knowledge, is equivalent to that of those who as gravely mention a *custos rotulorum*, as a *master of the rolls*.

N. B. by way of *P. S.* we need no longer wonder if british printers and readers, independant of human learning, prove intuitively acquainted with any *MS.* or *MSS.* with *id.* *ibid.* *i. e.* *e. g.* or *v. g.* nay with the *phyz* of *viz.* which excludes *sciz.* & *iz.* &c.

If these be so fair and familiar pictures, who dare attack as obscure the common english abbreviations? consisting of initials, of an initial and a final, or perhaps of an initial, medial, and a final letter: as, *O^r.* *i.* *N. S.* the wind at *W. S. W.* *Mr.* and *Mrs.* ——— embarked in the *N. S.* of Lisbon, together with *dr.* *Dr.* ——— &c.

Occasional contractions are also quaintly made of words already mentioned at large, or often recurring; as if the eye could not bear what the ear and understanding must suffer: thus *lord* becomes *ld.*, *lordship* or *ladiship*, *lp.*, sometimes the very *King*, the *K.* &c.

Where the words have not been, or must not be mentioned, some shrewd politicians or polemics, to the initial or initials subjoin, or between the initial and final insert, symbolic blanks or stars, adapted in size or number to the letters so cunningly at once elided and expressed. To exemplify

this were but to propagate a science sufficiently known, or to unfold a mystery which is *bright* only by *excessive dark*, and whose obscurity proves its own reward.

In the doctrine of abbreviation and its picture, the learned have been much divided upon one momentous point. If the arguments on both sides be fairly stated, the said learned may come in time to fix it.

When the contraction joins the initial and final, or perhaps divides them only by a medial consonant, some pronounce, That in orthography (alone at present concerned) a full stop should conclude, though the sense be continued, to distinguish such abbreviation from a perfect word; that, if other mutilations, which retain but the beginning of a word, are by every pen allowed this petty distinctive, as *A.* for *Aulus*, *L.* for *Lucius*, *M.* for *Marcus* or *Mucius*, *P.* for *Publius*, *F.* for *Furius*, *T.* for *Titus*, *Tullus* or *Tullius*, *D.* for *Decius* or *Decimus*, *C.* for *Gaius*, *Q.* for *Quintus* or *Quintius* or *Quinctius*, *Cn.* for *Cneus*, *Sp.* for *Spurius*, *Ser.* for *Sergius*, *Servius* or *Servilius*; *Oct.* for *Octavius*, *Octacilius* or *October*, &c. much more may such as preserve both beginning and end, nay sometimes the middle, be indulged an attendant they so much more deserve: that, in short, if reasons so cogent do not convince, the unexceptioned practice of *England* must support a claim which none but a foreigner could attack.

To so much reason the attackers pretend to answer;

That

That to distinguish any group of consonants from a word, no stop can be needful; because whoever knows any thing, knows there can be no word, or even syllable, without a vowel.

That, in the next place, far from distinguishing the abbreviation from a word, it, on the contrary, often confounds one word with another: as *dr.* for *dear*, *doctor*, &c. with *dr.* for *draper*, *driver*, &c.

That, if a word stopping short, yet with a full sound, as *capt.* for *captain*, necessarily demands the sign of such stop to show it means no other than the word which it only begins, (for a whole word unstopped it might be); a union of lifeless extremes, parted or not by a medial equally lifeless, cannot pretend like necessity for appearing also to stop short.

That a practice may be vulgar, and but a vulgar error, is a common case in the most polished country, particularly in matters of the native language, which, through the inability of the low, and the inattention of the high, is too commonly left to refine itself, by the aid of remoter enquirers. But, because an error is vulgar, must it never be corrected? How then has our language arrived even at its present standard?

That, if precedent on the contrary be the law in orthography, precedent may here be better urged against than for the point, no such symbol having ever concluded a blankt or starred term, where only an initial and a final, with sometimes perhaps a medial articulation, are found. If then the *d*———*r* or *d*****r* for the *doctor* &c. the *m*———*r* for the

the *master*, the *minister*, &c. the *m——rs* for *masters*, *ministers*, *monsters*, &c. or *m—r—s*, for *misconstructions*, *misrepresentations*, or fifty other things, never claimed a stop, for what better reason can *dr*, *mr* or *mrs* for *doctor*, *mester* (if not *mister*) and *mistress*, claim one?

That if foreigners, infine, were they from beyond *Tweed*, should be apter to investigate english than the sons of the capital, their situation itself accounts for their greater enquiry; nor need multitudes deter from impugning any practice which none but real strangers would defend.

§ 3. Of the redundant or pleonastic.

From the obsolete, the foreign, and the enigmatic, avoid we the next excess, which is the pleonastic. However the unintelligible or the mutilated may be sometimes affected, the redundant seems the greatest danger to which human language is liable. Stile may prove jejune from a paucity of words, but far more jejune from a paucity of idea's. The excessive laconic runs into the quaint, and disappoints the ear with the understanding. Verbosity starves one, while she fills the other: or, as a rill may so shrink as to deny refreshment, the torrent, far from quenching, drowns the drinker. Into the latter extreme is genius more likely to run: we are apter to express all we mean, than to know precisely when we have done so. As cautious must we be therefore not to multiply words, but with idea's, as to make no picture, where nothing is represented.

Hence

Hence appears the absurdity of

from whence	}	equal to	from from where
from hence			from from here
from thence			from from there
wherein			in in which
hereof			of in this
thereby			by in that
&c.			&c.
to approach near			to come near near
to advance forward			to go forward forward
to return back			to turn back back
to follow after			to go after after
&c.			&c.

But, while no plea can be urged for *taking captive* or *prisoner a miserable wretch*, that is, for *taking a wretched wretch* or a *miserable miserable creature*, who is already *taken*, though some find additional strength in the duplication; it must be allowed that *up*, *down*, or other directives, are not always redundantly subjoined to verbs that seem to contain them, that on the contrary they may add a certain gradation or continuance, if not expressness, to the direction already implied, though they much more commonly add nothing but tautology. Thus to *follow after* may signify to follow at some distance, or for some time, though none can venture to *precede before*; or ought to venture on *ascending up*, more than on *descending down*: yet *rise up* and *sink down* are idioms which may add to the idea somewhat beyond *rise* and *sink*; however often they may elsewhere prove circumlocutional. So *stand up* and *sit down* complete the action, while *stand* and *sit* do

do but continue it. *Rise up* indeed seldom appears in poetry, but *sink down* may be found there: *Messiah* 33.

Lo! earth receives him from the bending skies,
Sink down, ye mountains; and ye valleys, rise.

Various are the inaccuracies of like kind, which, did they not sometimes drop from otherwise elegant pens, would be unworthy observation: as *under* (for *in*) *subjection*, *under* (for *in*) *the shade*; which latter, though the french could not bear it, boasts itself translated from the latin. But what language, or what analogy shall warrant a collectives's becoming the regimen of a preposition that can affect only a plural? as *among* mankind, *among* the number, &c.

Not however to collect *together* any greater variety of *additional* instances and *examples*, with which it were no hard matter, *but on the contrary very easy*, not only to *swell in an excessive degree volumes perhaps already*, if not long ago, *over and above bulky and voluminous*, but even to fill up a whole library of books; and which instances and examples might, nay certainly would, arraign, and put to the blush (if this indeed be, as some think that it is not, possible) a great many celebrated authors; and rouse to fulmination the most tremendous tribunals of criticism; which therefore, and for this especial very good reason, might claim, vindicate and require his Majesty's royal privilege and licence, being totally denied the privilege and licence of her royal majesty Analogy; from the doctrines wherein I have initiated you, my candid Readers, and the attention where-
with

with ye have heard *me*; *from* hence, *I* say, ye now sufficiently perceive the wisdom of her law:

IN THE MULTITUDE OF WORDS THERE WANTETH NOT SIN.

and must equally confess in letters and in life, that in the excess of any thing ever so excellent, is all its excellence lost.

Moderation must prove then the guard of Elegance, nor less in the use of figures than of words. To instance only in simile and alliteration, of which we have elsewhere tasted the beauties; those like all other beauties, as surely as they please in their proper employment, so surely must they cloy by excess.

While therefore none loved a simile better, or could make a finer than *Swift*; witness,

As nat'ral life the body warms,
And, scholars teach, the soul informs;
So honor animates the whole,
And is the spirit of the soul.

while none could more solidly instruct, or more wantonly exemplify; witness his *rhapsody on Poetry*, where he says:

But first with care employ your thoughts,
Where critics markt your former faults;
The trivial turns, the borrow'd wit,
The simile's that nothing fit;
&c.

Or oft when epithets you link
In gaping lines to fill a chink;
Like stepping-stones to save a stride,
In streets where kennels are too wide;

Or

Or like a heelpiece, to *support*

A cripple with one foot too *short* ;

Or like a bridge, that joins a marish

To moorlands of a diff'rent parish ;

So have I seen ill-coupled hounds

Drag diff'rent ways in miry grounds :

So geographers, in Afric-maps,

With savage pictures fill their gaps ;

And o'er uninhabitable downs

Place elephants for want of towns ; &c.

yet, with all this luxuriance of simile, its extravagance found no severer critic than himself, who wrote for this purpose his celebrated song which contained nothing else :

My passion is as mustard strong,

I sit all sober sad ;

Drunk as a piper all day long,

Or like a march-hare mad.

&c.

Nor is this jumble of simile's a more masterly satyr than his Love-song *in the modern taste* :

Flutt'ring spread thy purple pinions,

Gentle Cupid, o'er my heart ;

I a slave in thy dominions,

Nature must give way to art.

Mild Arcadians, ever blooming,

Nightly nodding o'er your flocks,

See my weary days consuming,

All beneath your flow'ry rocks ;

&c.

By

By such exemplifications did he explode nonsense of various kinds, while Gay without difficulty ridiculed, in his preface to *the shepherd's week*, the extravagant alliterations, formal repetitions, and pedantic antitheses of the ancient stile :

Great marvell hath it been (and that not unworthily to diverse worthy wits) that &c.
again :

Verily, as little pleasance receiveth a true homebred taste, from all the fine finical newfangled fooleries of this gay gothic garniture, &c.
and again :

Yet hath his shepherd's boy, at some times, raised his rustick reed to rhymes more rumbling than rural &c.
So on the other hand :

That principally, courteous reader, whereof I would have thee to be advertised (seeing I depart from the vulgar usage) is touching the language of my shepherds; which is, foothly to say, such as is neither spoken by the country-maiden nor the courtly dame; nay not only such as in the present times is not uttered, but was never uttered in times past; and, if I judge aright, will never be uttered in times future: it having too much of the country to be fit for the court, too much of the court to be fit for the country; too much of the language of old times to be fit for the present, too much of the present to have been fit for the old, and too much of both to be fit for any time to come.

Granted also it is, that in this my language, I seem unto myself, as a London-mason, who calculateth his work for a term of years, when he buildeth with old materials

materials upon a ground-rent that is not his own, which soon turneth to rubbish and ruins. For this point, no reason can I alledge, only deep-learned ensamples having led me thereunto.

These instances and the like show neither more nor less than that, whatever is excessive, is unnatural; and whatever is unnatural, is monstrous; but argue no more against the due application of simile, antithesis, or even alliteration, &c. than avarice against economy, extravagance against generosity, or pedantry against learning.

§ 4. *The* CONCLUSION.

The plan of building once formed, the first requisite is proper materials: in literary structure, the first choice proves that of language exactly suited to subject and object, as well as to the kind of composition.

The second care is that of construction, or of so disposing and compacting the materials, that in a sentence, a paragraph, a discourse or a poem, in a whole work, or in any member, the parts so necessarily or naturally introduce, strengthen and adorn each other, as to begin without surprise, continue without anticipation, and conclude without disappointment; that is, to propose and invite, to instruct and entertain, to evince and satisfy. Of materials selected, wrought and arranged to produce this effect, it were redundant to say there must be a sufficiency, as distinct from elliptic curtailment, as from pedantic length.

The

The materials must not only be proper, sufficient, and duly constructed: they must be perfectly consistent with each other. Every part must be of a piece in itself, as all the parts must make a uniform whole. *Every member has not the same office*; and so all neither can, nor ought to be equally shining, equally strong, or equally high. Yet all the members, humble or high, shining or strong, compacting or compacted, by maintaining an equal propriety, and mutual subservience, claim each in its station, its proportioned honor. By the consistence therefore, as well as gradation of the various parts, each member of the ingenious fabric giving lustre or strength to the rest, the work proceeds from part to part, till nothing can be added, abated, or improved; till in the union of ease, order and perspicuity, of strength, accuracy, and elegance, all must acquiesce where they cannot resist, and admire what they dare not mend.

Thus has it been endeavored to investigate and ascertain the ENGLISH LANGUAGE, in all its parts of *Orthoepy* and *Orthography*, *Etymology*, *Syntax*, *Prosody*; or more intelligibly, of *speaking* and *writing*, of *formation*, *construction*, and *versification*; nor only to fix literal propriety, but to digest the figures of Rhetoric, as well as the language of Poetry; to communicate talent and inspire taste, by pointing what is to be avoided, and what to be imitated,

imitated, by furnishing at once the precept and the power, and evincing, through the whole, every questionable assertion by Reason along with Example. Such has been the attentive execution of that Plan, which could alone fix a standard for instability, or promise permanence to a living tongue ; and which by laying the foundation of **UNIVERSAL GRAMMAR**, anticipates the line of every Language.



